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47.1635.







**CATECHISM**  
**OF THE**  
**HISTORY OF THE EARLY CHURCH**  
**IN**  
**ENGLAND AND WALES.**

LONDON:  
SPOTTISWOODE and SHAW,  
New-street-Square.



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**C A T E C H I S M**

**OF THE**

**HISTORY OF THE EARLY CHURCH**

**IN**

**ENGLAND AND WALES,**

**FROM**

**ITS FOUNDATION TO THE NORMAN CONQUEST.**

**BY**

**MRS. ROBERT SEWELL.**



**LONDON:**

**PRINTED FOR**

**LONGMAN, BROWN, GREEN, AND LONGMANS,**

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## PREFACE.

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THIS little Catechism has been compiled, in the hope that it might be useful to those parents who would wish to give their children some idea of the early history of the Church in England. It has been looked over by a clergyman, and I may add that the main facts have been *chiefly* taken from "Collier's Ecclesiastical History."

I should not have ventured to put my name to it, had I not felt it would be wrong to publish any thing on such a subject anonymously.

*Blachgang, Isle of Wight,  
July, 1847.*



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**OF**  
**THE HISTORY OF THE EARLY CHURCH**  
**IN**  
**ENGLAND AND WALES.**

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**INTRODUCTORY CHAPTER.**

**Q.** Who were the original inhabitants of that part of Britain which we now call England and Wales?

**A.** It was peopled by many different ancient tribes. The first settlers were the Cymry of Wales, who probably crossed from Gaul to Britain in very early times.

**Q.** How is Britain described by Gildas, the earliest British historian, who wrote in the sixth century?

**A.** As situated almost on the utmost border of the earth, containing two noble rivers, the Thames and the Severn, which, like two arms, imported various foreign luxuries.

**Q.** What picture does Gildas draw of its general appearance?

**A.** He says that it abounded in "spacious plains, pleasant hills, clear flowing streams, and mountains where flowers of various colours, trodden by the feet of man, give it the appearance of a lovely picture." He adds, that it excelled in grain and trees, and that vines grew in some places.\*

\* Though Gildas did not write this description until the sixth century after the birth of our Lord, yet it is probable that the general features of the country had undergone no very great change during that period. At all events, it is interesting as being the first descriptive account we possess of the country by a native historian.

**Q.** What was the religion of Britain at the time that our Lord commanded his apostles to go and teach all nations, A. D. 33?

**A.** Druidism was the native religion. By this time however, the Romans had made themselves masters of a great part of England, and had therefore introduced their own paganism here. This, however, was chiefly, if not wholly, confined to the Roman troops and their followers.

**Q.** Why was the religion of the Britons called Druidism?

**A.** From the Druids, who were their ministers of religion, and who formed one of the orders of Bardism.

**Q.** What do you mean by Bardism?

**A.** It was a very ancient and venerable institution, into which persons were only finally received after twenty years of trial and study. Its members were held in the highest possible respect, and were divided into three distinct orders—Bards, Druids, and Ovates.

**Q.** What was the office of the Bards?

**A.** They wrote and kept all the historical records of the country; composed and sung national poems; and upheld all the privileges of their system. They wore a blue robe as a token of peace, and their presence and authority were so imposing, that it is said contending armies instantly laid down their weapons, if a Bard suddenly appeared between them in his robe of peace.

**Q.** What office did the Druids hold?

**A.** They devoted themselves wholly to religious duties, and were clad in white robes, as an emblem of purity. They carried in the hand a wand, or staff; and wore, hung around the neck, an amulet or charm, which was called the Druid's egg. They had short hair, and long flowing beards.

**Q.** What have you to say of the Vuids, or Ovates?

**A.** They were physicians and diviners, clever in natural philosophy and astronomy, and they employed themselves in the study of nature, the arts, and

sciences ; wearing a green robe, as a symbol of nature.

*Q.* How were the doctrines of the druidical religion preserved from generation to generation ?

*A.* They were handed down from the master to the disciple by traditionary poems. The Druids did not commit to writing any of the principles of their religion ; they therefore had the power of altering their doctrines at any time if they desired it, and of interpreting them as they pleased.

*Q.* What effect must this system have had upon the people ?

*A.* It must have tended to keep them in great ignorance, and in complete subjection and obedience to the will of their teachers ; thus procuring for the Druids themselves great power and profit.

*Q.* Can you give me any account of the doctrines which the Druids taught ?

*A.* But very little. They sacrificed human victims ; but, in many other respects, their religion was purer than other forms of heathenism. They adored one only God, the Creator and Governor of all things, and taught the people to strive after holiness here, that they might be happy in the world to come.

*Q.* Do we not sometimes hear of Druidesses ?

*A.* Yes ; and they seem often to have been very clever ladies, celebrated for their learning and writings. The Druids were the only instructors of youth, and they educated both princes and princesses.\*

*Q.* You said that the Bards wrote the historical records of the country. What did they write them upon ?

*A.* In early times, upon the bark of trees prepared for the purpose, or upon smooth tables of birchwood,

\* We hear of two Irish princesses in the fifth century, who had been educated by the Druids, who were able to maintain a long dispute with St. Patrick against Christianity. They were the daughters of Laogirius, one of the Irish kings.

called poet's tables. Upon these they cut out the letters with a sharp instrument.\*

Q. How many grand religious festivals were held in a year?

A. Four. One upon the eve of May-day, to pray that the seed then just sown might grow and bring forth plenteously; one upon Midsummer Eve, to obtain a blessing upon the fruits of the earth, then ready to be cut; one on the eve of the first of November, to offer a thanksgiving upon the conclusion of the harvest; one upon New Year's Day (which was the 10th of March), to seek for the venerated All-heal, or Miseselto, which was cut, with great solemnity, by the chief Druid with a golden knife.

Q. Can you tell me any thing more of these festivals?

A. Vast fires were kindled on May Eve on all the cairns in the country. These cairns were heaps of stones with a flat stone on the top of each, and, as one cairn was always within sight of another, the blaze really extended all over the kingdom. On the ground, near to each cairn, there was a second fire lighted, and between these two fires the men and beasts who were to be sacrificed were obliged to pass.†

Q. Can you tell me any thing about the festival of thanksgiving held on November Eve?

A. Similar fires were then kindled, accompanied by sacrifices and feasting, and upon this evening all the people put out their own fires, and repaired to the nearest cairns to carry home from thence some of the consecrated fire. They supposed that this would ensure them prosperity throughout the year. If any one unluckily had not paid the last year's dues to the

\* It is probable that they in time learned to write upon parchment; but the date of the introduction of parchment into Britain is unknown. The Romans *might* have brought it with them; but we have no account of it. The Bards are said to have used letters formed somewhat like those of the Greek alphabet.

† These fires are said to have been in honour of the sun, called by the Druids Beal, or Bealan.

Druids, he was forbidden to take any of this fire, and his neighbours did not dare to give him any of theirs for fear of excommunication.

*Q.* Did the Druids then excommunicate those who sinned or offended them?

*A.* Yes; and this sentence was indeed a heavy one: it excluded persons from all benefits of society, sometimes even deposed princes, and occasionally devoted the offender to certain destruction.

*Q.* Was the Druidism of Britain the same as that of Gaul and its neighbourhood?

*A.* It was the same in some respects; but the system and education here were far superior to those elsewhere, and the British Druids were much more learned than their brethren of Gaul. Foreigners came over in great numbers to receive education from the Druids in Britain.

*Q.* What particular maxim of the Bardic Institution was likely to promote the Christian faith among its members when they had once heard it preached?

*A.* It was one which bound them to search diligently for truth upon all occasions, and, when they had found it, to uphold it with all their power.

*Q.* Where did they generally solemnize their worship?

*A.* In sacred groves of oak trees, venerable from their age and size, under whose shade the Druids mostly dwelt. There were also Bardic circles of large unwrought stones in different places, within which they occasionally held solemn assemblies.

*Q.* Having finished this slight account of Druidism, tell me now whether the Roman heathenism also taught the worship of one only God?

*A.* No. The Romans worshipped many gods, and erected idols and temples for them at all their principal stations. Gildas tells us that many of these idols were to be seen even in his time, long after the Romans had left Britain, "mouldering away about their deserted temples, with their customary stiff and deformed features."

## CHAPTER I.

THE HISTORY OF THE CHURCH IN ENGLAND, FROM THE EARLIEST TIMES, TO NEARLY THE CLOSE OF THE SIXTH CENTURY.

SECTION I. — *First Century.*

**Q.** How soon after our Lord's ascension was His Church established in Britain? \*

**A.** The exact date is uncertain; but we know that the Church was planted here during the lifetime of the Apostles: it is generally believed that St. Paul himself visited Britain.

**Q.** Whose authority have we for supposing that one of the Apostles preached here?

**A.** That of many ancient writers: among others, Clemens, the fellow-labourer of St. Paul, expressly tells us that that Apostle went to the utmost bounds of the West; and Eusebius, (Bishop of Cæsaræa in Palestine,) who wrote in the fourth century, affirms that some of the Apostles had sailed over the ocean to the British Isles.

**Q.** Whom do the old Welsh records mention as the first British Christian?

**A.** Bran, the father of Caractacus, who was led captive to Rome with his son, A.D. 51, and there detained as a hostage for seven years.

**Q.** Give me some further account of him.

**A.** He became a Christian during his stay at Rome, and upon his return to Wales, A.D. 58, he was accompanied by four missionaries, who preached with great success to the natives.† Bran himself, being both a

\* England and Wales at this time were called *Britain*. They did not receive their present names till some centuries later.

† The Welsh have preserved the names of these four missionaries; which were as follow: Ilid, Cyndav, and Mervan, who were Jews, and Arwystli-Hen, an Italian.

prince and a bard, was held in high respect by his countrymen, who would therefore be the more readily persuaded to listen to, and to adopt his opinions.

**Q.** What early British convert to Christianity is mentioned by name in one of St. Paul's epistles?

**A.** Claudia, a British lady, who had married the Roman senator Pudens. St. Paul mentions her in 2 Timothy, iv. 21.

**Q.** What Roman Christian lady was living for some years in Britain at a very early period?

**A.** Pomponia Græcina: she was the wife of the Roman proconsul Aulus Plautius, who landed in Britain A.D. 43. He governed the country which lay to the north of the river Thames, and Vespasian that to the south.\*

**Q.** Did not the Romans find it very difficult to reconcile the Britons to their laws and institutions so long as the Druids continued their influence over them?

**A.** Yes; they therefore endeavoured to suppress the druidical religion as much as possible; and Suetonius Paulinus, one of the Roman governors, finding that the island of Mona, or Anglesey, was the stronghold of the Druids, determined to conquer it, about A.D. 59.

**Q.** What was the result?

**A.** The Britons used their utmost endeavours to prevent his landing upon their sacred isle. The men lined the shore in vast numbers, brandishing their weapons, while the priests and the women rushed up and down with flaming brands, tossing their dishevelled hair, and uttering such wild howls, that for a moment

\* Vespasian's son, Titus, spent many of his early years in England, where he learned the art of war, which he afterwards put in practice against the Jews. Vespasian was the first Roman who subdued the Isle of Wight, about A.D. 43. He and his son Titus afterwards went into Judea, to undertake the war against the Jews, which ended in the famous siege and capture of Jerusalem by Titus, A.D. 70.

the Roman troops were struck with terror. They, however, soon advanced, and after a short conflict, subdued the whole island.

**Q.** What became of the Druids?

**A.** They were burnt in their own sacred fires, and all their groves and altars were destroyed. This was a great blow to the druidical religion; but probably Christianity advanced more rapidly in consequence, as there were fewer Druids left to oppose it.

**Q.** Where are the first British churches supposed to have been built?

**A.** At Llanilid, in Glamorganshire, and at Glastonbury, in Somersetshire.

**Q.** Who is said to have built Llanilid?

**A.** The Welsh records tell us that Llan-Ilid (which means the church of Ilid,) was built by Ilid, one of Bran's missionary companions. A farm-house near the spot is still called Tre-fran, or the abode of Bran.

**Q.** Who is said to have built the church of Glastonbury?

**A.** Some persons suppose it to have been built by Joseph of Arimathæa, A.D. 64. This is, however, quite uncertain, as we have no proof at all that he was ever in England: we only know that there was a church at Glastonbury in very early times.\*

**Q.** What was Glastonbury anciently called?

**A.** Inys Vitryn, or the Glassy Isle, from the watery marshes which surrounded it. In later times it acquired the name of the Isle of Avallon, from Avallon, or apple trees, with which it abounded.

\* Southey says that the church of Glastonbury was a rude structure of wicker-work, like the dwellings of the natives, only of a larger size. This erection however gave place, in after years, to a much more substantial fabric, of which we shall hear in time.

CHAP. I. — SECT. II. — *The Second Century.*

**Q.** When is the next historical notice of the Church in Britain?

**A.** About A.D. 167, we find that Lucius, or Lleirwg, King of the Britons of Wales, sent a letter to Eleutherius, Bishop of Rome, requesting instruction in the Christian faith.

**Q.** Does this imply that the British Church then had ceased to exist, as King Lucius sent so far for Christian instruction?

**A.** By no means: we have an historical account of the regular continuance of the Church in many different parts of the country, though we have no exact details of its progress. When King Lucius wished to become a Christian, he probably thought he should receive better instruction from Rome, than from the clergy in Britain, because the city of Rome was then looked upon as the centre of all knowledge and civilization.

**Q.** To whom did King Lucius entrust his letter?

**A.** To two Britons, Fagan and Dervan, who were fully instructed at Rome in all the principles of the Christian faith; after which they were baptized, and finally, ordained.

**Q.** Who ordained them?

**A.** The Bishop of Rome, who also consecrated Fagan. He thus returned home a Bishop, and he is the first British Bishop whose name is preserved to us.

**Q.** Were there any Bishops here before this time?

**A.** There certainly must have been some, though we have no record of their names; for wherever the Church was planted, the Apostles themselves always placed it at once under episcopal government.

**Q.** Were Fagan and Dervan successful in their teaching?

**A.** Very much so. We learn that many believers were added to the Church through their preaching.

**Q.** Can you tell me any thing more about King Lucius?

*A.* He is supposed to have erected a bishopric and built a church at Llandaff, in Glamorganshire, where he resided as King of Wales. This is said to have been the first archiepiscopal see in Britain.

*Q.* What do you mean by an archiepiscopal see?

*A.* It means the see of an Archbishop or Metropolitan.\*

*Q.* Why were Archbishops sometimes called Metropolitans?

*A.* Because they lived in the metropolis, or mother city, in each of the Roman provinces.

*Q.* Of whom did the British clergy now principally consist?

*A.* Of converted Druids, who were therefore men of high rank in society, of considerable learning, and greatly respected by the people. King Lucius made a law which confirmed to them, as Christian priests, all the privileges they had enjoyed as ministers of the druidical religion.

*Q.* Tell me some of these privileges.

*A.* They each possessed five acres of land, wholly free from taxes; a contribution from each plough in their own district; support and maintenance wherever they went; permission to pass from place to place unmolested in time of war, &c. &c.

*Q.* Is King Lucius ever mentioned by any other name?

*A.* Yes; his countrymen called him Lleirwg, and sometimes Llever-Mawr, which means the "Great Light." Lucius seems to have been the Roman translation of the British word.†

\* An Archbishop is a superior Bishop, who regulates the affairs of the Church in the province or country over which he presides. The Bishops yield deference to his opinion, and are called his suffragans, and no one can be consecrated Bishop in his province without his consent.

† The Welsh have a tradition that, in the days of King Lucius, their ancestors first began to write upon parchment made up in the form of a book with leaves, instead of a long roll.

CHAP. I. — SECT. III. — *Third and Fourth Centuries.*

**Q.** Have we any account of the Church in Britain during the third century?

**A.** None, excepting the assurance that it continued to pursue its steady course, holding fast its profession of faith; and thus closed the third century, leaving us no event of note to record in it.

**Q.** What particularly marks the early part of the fourth century in the history of the British Church?

**A.** Its suffering persecution for two years, by the command of the Roman emperor Diocletian, A. D. 303. This was the tenth and last *general* persecution of the Church, but it was the first which had extended into Britain.

**Q.** Who was the first martyr in Britain?

**A.** St. Alban, of Verulam, a Roman officer of noble birth, who was a pagan when the persecution began.

**Q.** Relate some particulars of his conversion.

**A.** A Christian priest fled to him for refuge, which Alban granted him from motives of compassion. While his guest continued under his roof, Alban was so struck with his piety and earnestness in prayer, that his heart was touched: he listened to the teaching of the priest, and became himself a Christian.

**Q.** Did the priest escape from his persecutors?

**A.** Yes; but Alban was seized by them, and dragged before the Roman governor, who commanded him to confess where his Christian friend had taken refuge, and bade him also offer sacrifice himself to the gods of Rome.

**Q.** What did Alban do?

**A.** He refused to obey either of these commands: he was therefore beaten with rods, and then beheaded, upon the spot where the abbey of St. Albans was afterwards erected to his memory.

**Q.** What does the Venerable Bede say of the spot?

**A.** That it was a hill clothed with all kinds of

flowers, having its sides neither perpendicular nor even craggy, but sloping down into a most beautiful plain, worthy, from its lovely appearance, to be the scene of a martyr's sufferings.

**Q.** Who suffered martyrdom besides St. Alban ?

**A.** A great many people, both men and women, in different parts of the country, whose names are not preserved. Aaron and Julius, two citizens of Caerleon, in Monmouthshire, were amongst the number. In after years churches were erected to their memory in that city.\*

**Q.** What became of those Christians who survived this severe persecution ?

**A.** They retired to woods and deserts, and hid themselves in caves, where they continued stedfast in the faith until it pleased God to afford better times to the Church.

**Q.** What was the immediate cause of this improvement ?

**A.** The accession of Constantius to a part of the Roman empire, which included Britain, A.D. 304. Constantius had always looked with favour upon the Christians, and therefore he stopped their persecution.

**Q.** What had become of the Emperor Diocletian ?

**A.** He and his colleague, Maximian, had resigned the empire, and were succeeded by Constantius and Galerius, who reigned over different parts of the Roman empire quite independently of each other. In this division, Britain, Gaul, and Spain fell to the lot of Constantius, and the Church therefore had rest in these provinces.

\* Caerleon was in those days a great Roman station, and probably a place of considerable wealth and luxury. Innumerable Roman remains have been discovered in it, and in its neighbourhood. It is now a quiet little country town, lying on the banks of the Usk, a small river which flows peacefully on through quiet green meadows till it empties itself into the Bristol Channel.

CHAP. I. — SECT. IV. — *Fourth Century concluded.*

**Q.** How long did Constantius reign ?

**A.** Only a little more than a year, when he died at York, A. D. 306.

**Q.** Who succeeded him ?

**A.** His son Constantine the Great, who at once granted to the Christians the free exercise of their religion : from this time we may date the outwardly prosperous state of the British Church.

**Q.** Was Constantine himself a Christian ?

**A.** Not at this time, but he became convinced of the truth of the Christian religion soon afterwards. His mother was a British Christian lady, named Elen, or Helena ; she is commonly called the Empress Helena.\*

**Q.** What did she do which has made her name famous ?

**A.** She is *said* to have discovered at Jerusalem the remains of the actual cross on which our Lord was crucified ; she also had many churches built upon different holy spots in the land of Judea, especially one at Jerusalem, enclosing the sepulchre where our Lord was buried. Numbers of British pilgrims went to visit these holy places in the course of this (the fourth) century.

**Q.** What archiepiscopal see was erected in Britain about this time ?

**A.** That of York. A church was also built at Verulamium, during this century, in memory of St. Alban.

**Q.** What foreign council was attended by British Bishops, a few years after Constantine's accession ?

**A.** The council of Arles, summoned by him, A. D.

\* Though Constantine seems to have been clearly persuaded of the truth of Christianity, yet he was not baptized until just before his death, and no reason is assigned for this unusual delay. The Welsh records say that his mother Elen was the daughter of Coel Godebrog, Earl of Colchester.

314. Three British Bishops, a priest, and a deacon, were present there.

Q. What heresy was now springing up in the Church in many different countries?

A. The Arian heresy, so called from its author Arius, a priest of Alexandria, in Egypt, who denied the divinity of our Lord Jesus Christ. This heresy did not gain much ground in Britain, though it greatly disturbed the tranquillity of the Church elsewhere.\*

Q. What did the Emperor Constantine do, in order to put an end to the disputes which this heresy occasioned?

A. He summoned a general council of the Church, which met at Nice, in Bithynia, A. D. 325. This was the first *general* synod or council; it was attended by 318 Bishops, who after they had fully examined the doctrine of Arius, condemned it, excommunicated him, and (as a declaration of the true faith) drew up the celebrated Nicene creed, which forms a part of our Liturgy.†

Q. Were there any British Bishops at this council?

A. It is supposed there were; but we have no record of their names there. We know however, for certain, that they attended a large council which met at Sardica, in Bulgaria, A. D. 347, in which the Arians were again condemned, and the Nicene creed confirmed. They

\* St. Hilary Bishop of Poitiers, and St. Athanasius, of Alexandria, both speak of the British Church as free from the Arian heresy. Gildas and Bede, however, our own historians, mention it as somewhat infecting this Church, which it did probably towards the close of this century.

† The Nicene creed, as then drawn up, barely mentioned the article concerning the Holy Ghost. Some years afterwards, the nature of the Holy Ghost becoming a subject of controversy, a council, which met at Constantinople, by command of the Emperor Theodosius, A. D. 318, enlarged this creed by adding to it the whole of the concluding part. By this council it was drawn up *exactly* in its present form, with the exception of three words, "*and the Son*," which were added to it by a council held at Friuli, A. D. 796.

also were at the Council of Ariminum, now Rimini, in Italy, A. D. 359.\*

*Q.* What archiepiscopal see was erected in Britain towards the close of the fourth century?

*A.* That of London, between A. D. 383 and A. D. 388: it was erected by Maximus, a usurper of the imperial throne, who was proclaimed emperor by the Roman troops in Britain.

*Q.* How many archbishoprics were there then now in Britain?

*A.* Three. England and Wales were divided into three Roman provinces, in each of which there was one archiepiscopal see.

*Q.* Mention the names of these provinces, with their respective sees.

*A.* Maxima Cæsariensis, of which the see was at York; Britannia prima, at London; Britannia secunda, at Llandaff, or Caerleon.†

*Q.* Have you anything more to relate of the Church during this century?

*A.* We learn that, at this time, churches were regularly consecrated, and this practice was probably begun long before. When the building was a large or a handsome one, this ceremony was performed with great magnificence, and the day kept annually in remembrance of it, and celebrated by a festival. Some traces of this custom yet linger in our country villages, where the wake or fair has now taken the place of the ancient religious holiday.

\* The Emperor Constantius (the son of Constantine) convened this last council, and offered to defray the expenses of the attending Bishops. They all declined this, excepting three of the British prelates, whose means were too small to bear the expenses of a long journey.

† Some confusion has arisen in the accounts of the two sees of Llandaff and Caerleon, the Archbishop being sometimes called by one title and sometimes by the other. It may be thus explained. Probably the see was first fixed at Llandaff, which was the residence of the native Princes, Caerleon being the seat of the Roman government. When the Romans left Caerleon, the native Princes removed

CHAP. I. — SECT. V. — *Fifth Century.*

**Q.** What heresy appeared in the Church in the beginning of the fifth century ?

**A.** Pelagianism, so called from its author, Pelagius, a Welshman by birth, who was known in his native country by the name of Morgan.

**Q.** Did this heresy show itself first in Britain ?

**A.** No, for Pelagius lived chiefly at Rome ; whence he, and his companion Cœlestius, an Irishman, spread abroad their heretical doctrines. They began to creep into the Church in England about A. D. 419.\*

**Q.** What was the great error which Pelagius taught ?

**A.** The denial of the doctrine of original sin ; that is, Pelagius taught people that man by nature is *not* inclined to evil, and does *not* need the help of God's grace to enable him to perform good works.†

**Q.** What did the British prelates do to prevent this sad heresy from increasing in Britain ?

**A.** They requested the Bishops of Gaul to send them over some persons of eminence, who could argue with the Pelagians, and might perhaps convince them of their error.

there, and the archbishop's see was probably removed at the same time ; but the exact date of this change is uncertain. The archiepiscopal see was finally, as we shall hear, fixed at St. David's.

\* Having mentioned Cœlestius, the Irishman, it will not be out of place here to say a few words respecting the Church in Ireland. It had been planted there in early times, and had now many churches and colleges in different parts, though it was not established over the whole country. We learn that even many years before this time, Irish clergy travelled through various countries of Europe, to preach the gospel to the heathens. The Franks, Swiss, and Germans chiefly owed their conversion to the labours of Irish monks. Sedulius, an Irishman, who lived at this time, was a very able opponent of the Pelagian heresy.

† This heresy was condemned by various councils of the Church in different parts of the world. St. Augustine, Bishop of Hippo, in Africa, wrote strongly against it.

**Q.** What did the Gallican bishops do upon this application?

**A.** They deputed Germanus, Bishop of Auxerre, in Burgundy, and Lupus, Bishop of Troyes, in Champagne, to cross over to the assistance of their British neighbours, A. D. 429.\*

**Q.** How were they received in Britain?

**A.** With great respect. They began at once to preach earnestly in the churches, in the highways, and in the open country, and vast crowds of people flocked to hear them.

**Q.** Where did the Pelagians at last come to a conference with the Gallican prelates?

**A.** At Verulam, or St. Alban's, A. D. 429. This meeting was attended by a great multitude of people, with their wives and children. The Pelagian leaders, arrayed in gorgeous dresses and surrounded by their admirers, were the first to address the assembly.

**Q.** What was the result of the conference?

**A.** The Pelagians were completely silenced by the sound arguments of the Gallican prelates, and the people in general were confirmed in the true faith.†

\* This Lupus had a brother named Vincent de Lerins, who was celebrated as a Christian teacher. He wrote a book, called "A Defence of the Catholic Faith," which was of use to Archbishop Cranmer and Bishop Ridley, at the time that the Church in England reformed itself, in the sixteenth century.

† This year, A. D. 429, is also a marked one in the Church of Ireland, from its being the year in which it is believed St. Patrick began his preaching there. St. Patrick was probably born in Scotland, but was seized in his youth by some Irish pirates, and detained captive for six years in the province of Ulster. After this, he crossed over to Gaul, where he was educated by Martin, Bishop of Tours, and ordained by him and Germanus, Bishop of Auxerre. He then studied for some time in Italy, and finally, at the advanced age of sixty, undertook a mission to Ireland. He there laboured with great zeal for the extension of the Church, which had not yet spread itself over all the country. Numbers of heathens were converted through his preaching, and his efforts in every way were so successful, that he is still fondly revered by the Irish as their patron saint.

The Isle of Man is said to have received its first bishop from St. Patrick, about A. D. 447.

**Q.** What warlike service did Germanus render to the Britons before he returned to Gaul?

**A.** He led them to battle against their enemies the Picts and Saxons. It happened that he was engaged in keeping the solemnities of Easter, with a large body of the people, when news was suddenly brought that the Picts and Saxons were ravaging the coast of North Wales.

**Q.** What did Germanus do?

**A.** He put himself at the head of the Britons, and led them to a defile near Mold, in Flintshire: he directed them to wait there until the enemy approached, and then to raise a sudden shout of Hallelujah! They did so, and the invaders, struck with a sudden panic, fled in terror, and numbers of them were drowned in an adjoining river. There is a field near the spot which is still called Maes Garmon, or German's field.

#### CHAP. I. — SECT. VI. — *Fifth Century continued.*

**Q.** Did the Romans still continue to govern Britain?

**A.** They had in a great measure deserted it by this time; but unfortunately, vast numbers of brave Britons were amongst the Roman troops; so that when the latter quitted England, the poor Britons lost nearly all their young men who were able to fight.

**Q.** Why did they go?

**A.** Because, as they formed a part of the Roman legions, they were obliged to go with their comrades; so the Britons were left in a very defenceless state. Their enemies the Picts and Scots took advantage of this, and committed sad havoc in the country.

**Q.** What did the Britons do?

**A.** After a while, they applied for help to the Roman Emperor Honorius, who sent them over some troops. They repulsed the Picts and Scots; but left Britain soon after. As soon as they were gone, the

enemy again invaded the country, and now the Britons roused themselves, shook off their subjection to Rome, declared themselves an independent people, and bravely marching against their foes, drove them back into their own land.

**Q.** Who is supposed to have been Archbishop of London about this time?

**A.** Fastidius. We still possess an excellent little treatise written by him, and addressed to a widow lady named Fatalis. It points out to her what should be the character of a truly Christian life.

**Q.** Can you tell me any thing about any other British prelate of those days?

**A.** Yes; we hear of a British Bishop called Ninian, who went into the south of Scotland to endeavour to plant the Church among the Scots. Gildas describes them as a wild race, and says they wore more hair on their faces than clothes on their bodies.

**Q.** What was the success of Ninian's mission?

**A.** It is said that he was the means of converting numbers to Christianity, and that he built a church at Whitherne.

#### CHAP. I.—SECT. VII.—*Fifth Century continued.*

**Q.** Did not Germanus, Bishop of Auxerre, visit Britain a second time?

**A.** Yes; and in this second visit he was accompanied by Severus, Bishop of Trêves. They came over to assist again in opposing the Pelagian heresy, which had somewhat revived in Britain.

**Q.** What was their success?

**A.** It was at last complete. They persuaded the people to banish the chief promoters of the heresy, and thus succeeded in restoring the true faith amongst those who had been wavering.

**Q.** What other services did Germanus and his companion render to the British Church?

**A.** They introduced the Gallican Liturgy into Britain ; founded or restored many churches and colleges ; and gave various directions as to the due payment of tithes, &c., bidding the people pay them partly to their Bishop, and partly to their baptismal church.

**Q.** What was the Gallican Liturgy, which was thus introduced into Britain ?

**A.** It resembled very much the Liturgy of the Asiatic churches, differing in many respects from that used at Rome. It was probably introduced into Gaul by Irenæus, bishop of Lyons, in the second century, who was an Asiatic.\*

**Q.** Give me some account of the colleges which Germanus either restored or founded.

**A.** They were often called Ban-côr, or Bangor, which means a superior college or congregation, having a chapter, and a certain jurisdiction of its own. They may be described as monasteries, with schools attached to them. The monks in these monasteries chiefly employed themselves in teaching their pupils, and in performing Divine service in the churches, which always formed a part of their establishments.

**Q.** Can you tell me the names of some of these colleges ?

**A.** We do not know the names of any in England ; but, in Wales, the principal one at this time was Bangor Iltyd, now called Llan-Iltyd Vawr, in Glamorganshire. It derived its name from Iltyd or Iltutus, a learned man, who was its head or abbot. Llancarvan, in Glamorganshire, and Caerleon, in Monmouthshire, were also celebrated as seats of learning, and we shall soon hear of several others founded rather later.

**Q.** Can you tell me any thing more about Iltyd and his college ?

**A.** Iltyd was a very holy, as well as a learned man,

\* In the sixteenth century, when the Church in England cast off her errors, the British prelates in re-arranging the Liturgy, were governed more by the Gallican, or ancient British form, than by the Roman.

and, under his care, the college flourished extremely. It is said to have contained 2000 students, who inhabited 7 halls, and 400 houses. They were taught both sacred and profane literature, husbandry, and other useful arts. There was also a perpetual choir at Bangor Illtyd.\*

*Q.* What is the meaning of a perpetual choir?

*A.* It means that the monks, being divided into several bodies, took it by turns to chant Divine Service, both by day and by night: as soon as one body had concluded, another began; so that the choral worship there continued always without cessation.

*Q.* You have spoken of *monks*. Give me some account of them.

*A.* During the fourth century, many Christians, being troubled by persecutions and warfare, began to think they could serve God more acceptably if they devoted themselves to a life of strict solitude. Accordingly, they fixed upon caves, dens, and other wild spots in the desert, where they lived quite apart from all mankind, and were called monks or hermits.

*Q.* Were they right in doing this?

*A.* Certainly not. We ought to respect their perseverance and self-denial, but we should grieve that they were thus in error; for they were mistaken in thinking they were acting rightly in the sight of God when they were neglecting many duties to their fellow-creatures, and choosing out a solitary path for themselves, instead of striving to do their duty in that state of life in which it had pleased God to place them.

*Q.* Were not these monks, after a while, gradually drawn together into distinct religious societies?

*A.* Yes. The monks composing these societies lived mostly together, conforming to certain fixed rules, and being under the government of one head. Their places of abode were generally called monasteries or abbeyes,

\* Illtyd is said to have taught his countrymen an improved mode of ploughing their lands.

and the superior was the abbot. Societies of females were formed upon the same principles. Their head was called an abbess, and their residence a nunnery, they themselves being called nuns.

*Q.* Can you give me any account of the first society of monks?

*A.* Basil (afterwards Bishop of Cæsarea, in Cappadocia) retired, in his early life, to a solitary cell near Neo-Cæsarea, in Pontus. It was situated in a lovely spot, high up on the hills, backed by a mountain clothed with woods; a dashing cataract bounded down the rocks close by, and the cell commanded a lovely view of the valley beneath. Basil was not left long in solitude: numbers flocked to him from all parts, and at last they formed themselves into societies, for whom Basil, and his friend Gregory Nazianzen, drew up a set of fixed rules to which they agreed to conform.\*

*Q.* Did they continue to obey these rules?

*A.* Yes; and from this beginning there grew up by degrees, as years rolled on, all those religious orders which afterwards overspread the Church. The early monasteries all conformed to Basil's directions, which were commonly called "The rule of St. Basil."†

#### CHAP. I. — SECT. VIII. — *Fifth Century continued.*

*Q.* What national calamity befell the Britons about the middle of this century?

*A.* They were afflicted with a most terrible sickness or plague, about A.D. 449. It raged with such fatal violence, that, Gildas tells us, the living were scarce enough to bury the dead.

*Q.* Had the Britons been guilty of any great sins before this severe visitation came upon them?

\* Gregory Nazianzen was afterwards Bishop of Constantinople.

† We may here add that this rule of St. Basil was much more simple than most of those which were in later years introduced into the Church.

**A.** Yes; Gildas complains bitterly of the general wickedness of the nation; and adds, that even this fearful mortality did not check the corruption of morals, which prevailed over the whole island.

**Q.** Who was now the chief King in England?

**A.** Gwrtheyrn, or Vortigern, a weak prince, and not a good man. During his reign the Saxons first landed in England by the King's invitation.

**Q.** What induced Vortigern to invite them to land?

**A.** He was harassed by the repeated invasions of the Picts and Scots, and hearing just then that three vessels full of armed and exiled Saxons were hovering off the coast of Kent, he sent to beg them to assist him against the Picts and Scots.

**Q.** Did they agree to fight for him?

**A.** Yes; upon the conditions that he would supply them with food, and allow them to settle in the Isle of Thanet, which was arranged accordingly.

**Q.** How did Vortigern connect himself still more closely with these Saxons?

**A.** He married Rhonwen or Rowena, the daughter of Hengist one of their leaders. Vodin, the Archbishop of London, having reproved Vortigern for marrying a pagan, was in consequence cruelly slain by Hengist.

**Q.** Were all the Saxons pagans?

**A.** Yes. They belonged to several different pagan tribes, who had settled in North Germany, and who were known by the common name of Saxons. They worshipped the sun and moon, Wodin or Odin; Thor, the thunderer; Tiow, god of war, &c.\*

\* The names of the days in the week are said to be derived from the Saxon deities; viz.

Sun's day	-	-	-	-	Sunday.
Moon's day	-	-	-	-	Monday.
Tiow's day	-	-	-	-	Tuesday.
Wodin's day	-	-	-	-	Wednesday.
Thor's day	-	-	-	-	Thursday.
Friga's day	-	-	-	-	Friday.
Saturn's day	-	-	-	-	Saturday.

**Q.** Did the Saxons afford the Britons great help against the Picts and Scots?

**A.** Yes ; they soon drove them back into their native country ; but having done this, they kept sending perpetually to Germany for more of their countrymen, until their numbers increased so rapidly, that the Britons could no longer supply them with food.

**Q.** What was the consequence?

**A.** The Saxons, who had been longing for some pretext for a quarrel, turned their arms at once against the Britons themselves. War broke out between them, A.D. 456, and was carried on for many years with various success.

**Q.** How did the Saxons treat the clergy and the churches ?

**A.** They persecuted the clergy, destroyed the churches, and endeavoured to suppress the Christian religion as much as possible.

**Q.** Do not the Welsh records mention that a considerable effort was made to bring about a peace between the Saxons and Britons, soon after the war began ?

**A.** Yes ; they tell us that a large congress was held for this purpose upon the spot which we now call Stonehenge, on the plains of Wiltshire. This meeting was very numerously attended both by Britons and Saxons. The Britons were all unarmed ; but the treacherous Saxons carried long knives under their clothes : at a concerted signal, they fell upon the poor Britons and massacred them all, excepting King Vortigern, who was spared as being Hengist's son-in-law.

**Q.** What was the consequence of this terrible event ?

**A.** The war broke out again more fiercely than before. Vortigern, who had entirely lost the respect of his subjects by his worthless character and conduct, died soon after, and the command of the British troops then devolved upon Emrys Wledig, commonly called Ambrosius.

CHAP. I.—SECT. IX.—*Fifth Century concluded.*

**Q.** Was Emrys Wledig, or Ambrosius, successful in his battles?

**A.** Yes. He gained many victories over the Saxons, who, for a time, were much subdued; and this interval of quiet was employed by the clergy in repairing many churches in different places.

**Q.** What religious festival was held, at this time, with great solemnity?

**A.** The feast of Pentecost, or Whitsuntide. Ambrosius summoned the nobility and clergy to meet him for this purpose at Mount Ambri, in Wiltshire. Seven years before this time he had founded there a perpetual choir, which was called, after him, Côr Emrys. There they met and solemnized the feast with great pomp for three days, A.D. 487.

**Q.** What vacant sees were now filled up by the direction of Ambrosius?

**A.** The archiepiscopal sees of York, and Caerleon. Ambrosius, in a council of assembled Britons, appointed Sampson to fill the see of York, and Dyvrig or Dubricius, that of Caerleon.

**Q.** Why is Dubricius sometimes called Archbishop of Caerleon, and sometimes Archbishop of Llandaff?

**A.** Because he held both sees together, residing sometimes at one place and sometimes at the other.

**Q.** Can you tell me any thing about the clergy or the churches, of those parts of England where the Saxons ruled?

**A.** We hear but little of them, but fear they must have fared very badly from the following incident. A Saxon king, in A.D. 495, attacked the town of Winchester, killed all the monks without exception, and turned the church into a temple of idolatry.

This is the last event of note in the fifth century.

CHAP. I.—SECT. X.—*Sixth Century.*

**Q.** Who succeeded Ambrosius in the government of the Britons?

**A.** His brother, Uthyr, A.D. 500. He was surnamed Pendragon, or Generallissimo.

**Q.** How long did his government last?

**A.** Nearly seventeen years, which were spent in perpetual conflicts with the Saxons, during which time we have no record of the state of the Church. Uthyr died, A.D. 517, and was succeeded by his son Arthur, who was crowned king by Dubricius, Archbishop of Caerleon.

**Q.** What particular event took place in the Church two years after Arthur's accession?

**A.** A synod or council was held in Wales, A.D. 519. It consisted of laity as well as clergy, and was summoned to discuss the Pelagian heresy, which had somewhat revived. Dewi, or St. David, who is called the ornament and pattern of his age, was present there, and by the truth and force of his arguments he completely silenced the Pelagians, after which time we hear no more of them.

**Q.** Was there not a second synod held a few years later?

**A.** Yes. In this the acts of the former synod were confirmed, and other regulations made for the good of the Church. Copies of the decrees enacted there were sent to most of the churches in Wales.\*

**Q.** What was the extent of King Arthur's dominions?

**A.** Wales and its neighbourhood,—Cumberland and Westmoreland,—Cornwall, Devonshire, and Somersetshire,—were all that belonged to him; they were in fact all that the Britons now possessed. Into these parts,

\* Wales was the stronghold of the Britons, and there we must look during this century for the records of the Church, which was sadly trampled upon elsewhere by the Saxons.

therefore, the Church was mainly driven, though great numbers of Christians must have been scattered over the rest of the country, and have been living in various places under the Saxon government.

**Q.** What had become of the Archbishops of London and York?

**A.** We know nothing of the Archbishop of London; possibly the see may have been left vacant for a time after the tragic death of Vodin. Sampson Archbishop of York retired from the Saxon persecution to Armorica, now called Bretagne, in France, (which was chiefly colonised by Britons,) about A.D. 520.\*

**Q.** Did he ever return to Britain?

**A.** No, about two years after his landing in Armorica, he was made Archbishop of Dôle, in that province; there he ended his days, and was succeeded in his see by another Sampson from Britain, a pupil of Illtyd's. Both these Sampsons were celebrated for their learning.†

**Q.** What famous colleges were founded during the reign of King Arthur?

**A.** Bangor Vawr, and Heullan on the banks of the Wye.

**Q.** By whom was Bangor Vawr founded?

**A.** Bangor Vawr, or "the great college," (which is the present Bangor in Carnarvonshire,) was founded by Deiniol, who became its first abbot, A.D. 525. It was erected into a bishopric during his lifetime.

**Q.** Who founded Heullan?

**A.** Dubricius, who is said to have there taught 2000 clergy for seven years; instructing them both in religion, and in general literature.

**Q.** Who succeeded Dubricius in the see of Caerleon?

\* Armorica formed a refuge now for numbers of persecuted British Christians, who joined their countrymen there. Collier calls it French Britain.

† The two archiepiscopal sees of London and York must have been refilled some years later, as towards the close of this century we find an incidental notice of both the Archbishops.

**A.** Dewi, or St. David, to whom Dubricius resigned it. St. David, after a time, with King Arthur's consent, removed the see to Menevia, now called St. David's. He is said to have founded twelve monasteries in its neighbourhood, and to have lived to the great age of 146 years. He is revered by the Welsh as their patron saint.\*

**Q.** How long did King Arthur reign?

**A.** About 25 years. He died about A. D. 542, and was buried with his wife at Glastonbury. The bards preserved the memory of his burial place, and an ancient bard six centuries afterwards, described it by tradition to Henry II., then King of England.

**Q.** What did he say of it?

**A.** He said that there were two pillars in the churchyard of Glastonbury Abbey, between which, at a great depth from the surface, lay the body of King Arthur enclosed in a hollowed oak.

**Q.** Did King Henry take any pains to find out whether this tradition was a true one?

**A.** Yes, he sent workmen to dig in the spot which the bard described. They found the two pillars or pyramids standing, as they had been told, in the abbey churchyard; they looked very old, and were covered with ancient inscriptions.

**Q.** Did they proceed to dig between them?

**A.** Yes, and they soon came to a leaden cross beneath a large stone, which bore this inscription in Latin: "Here lies buried the illustrious King Arthur in the Isle of Avallon." Continuing to dig, they at last, at a depth of sixteen feet from the surface, found the coffin of hollowed oak, containing the bones of Arthur, and his wife. The yellow hair of the latter still appeared perfect, but fell to pieces upon being touched.

**Q.** What was done with these bones?

\* Though the see was now removed to St. David's, the title of Archbishop of Caerleon was continued for many years after this time.

**A.** They were carefully removed into the great church at Glastonbury, and placed there in a shrine before the high altar.

CHAP. I. — SECT. XI. — *Sixth Century continued.*

**Q.** Were there not several eminent men among the British clergy during this century?

**A.** Yes, their holiness and learning serve to enlighten a period which would otherwise seem a very dreary one for the Church, persecuted as she was by her heathen foes. We have already heard of Illtyd or Iltutus, Dyvrig or Dubricius, Dewi or St. David, and the two Sampsons; besides these, there are others worthy of notice.

**Q.** Tell me their names?

**A.** Padarn or Paternus, Teliau or Teilo, Cattwg or Cadocus, Gildas, Kentigern, St. Asaph, St. Petrock, and others.

**Q.** Who was Padarn or Paternus?

**A.** He was a native of Armorica, in Bretagne, but he passed most of his life in Cardiganshire, where, the Welsh records tell us, he was the first Bishop of Llanbadarn Vawr, which means, "The church of Padarn the Great."

**Q.** Tell me something about Teilo?

**A.** He was of noble birth, and received instruction both from Dubricius, and from St. David. He is believed to have been Bishop of Llandaff, and upon the death of St. David, to have succeeded him in the see of Menevia. Dewi, Padarn, and Teilo, are said to have been great friends, and to have performed a pilgrimage together to the Holy Land in their younger days, in order to visit all the sacred spots in Jerusalem and its neighbourhood. The Welsh records tell us, that they were all three consecrated by the Bishop of Jerusalem. They also relate one particular thing in which each excelled. Dewi, performed the divine

service in a very pleasing manner; Padarn sang remarkably well, and Teilo was an eloquent preacher.

*Q.* Who was Cadocus?

*A.* Cattwg or Cadocus, was Abbot of Llancarvan, in Glamorganshire, a place then celebrated for its learning. He was the son of a prince, and is said to have spent a large portion of his wealth in the daily maintenance of 300 clergymen, and numbers of poor people.

*Q.* Who was Gildas?

*A.* He was a monk of Bangor, and an historian, whose work has been preserved to the present time. His history is curious from its being the first written by a Briton, but is not otherwise very interesting. He draws a sad picture of the state of the country, consequent upon the Saxon invasion; complains of the wickedness of his countrymen, and concludes with an account of the victories of Ambrosius. He had for twelve months the charge of the Abbey of Llancarvan, and is said to have lived to about A.D. 570.

*Q.* What have you to say of Kentigern, and St. Asaf? \*

*A.* Cyndeyrn or Kentigern, who had been Abbot or Bishop of Glasgow in Scotland, came into Wales, and founded there the College of Llanelwy in Flintshire. Of this place he became the first bishop about A.D. 550; he soon however resigned the see to his disciple, Asaf, a man of great piety and learning, from whom it was in after years called St. Asaph.

*Q.* Tell me something about the college of Llanelwy?

*A.* It is said to have consisted of 965 brethren: 300 of them tilled the ground and looked after the cattle; 300 more prepared the food and all other necessaries for the use of the college. The remaining 365, who were educated men, were employed continu-

\* Kentigern is said to have been an intimate friend of St. Columba, of whom we shall hear presently.

ally in performing divine service, which was carried on day and night without intermission.

**Q.** Who was St. Petrock?

**A.** He was a native of Cornwall, and was a person of remarkable piety and zeal. He is said to have studied for twenty years in Ireland. Petrocstow or Padstow, in Cornwall, derives its name from him.\*

#### CHAP. I.—SECT. XII.—*Sixth Century concluded.*

**Q.** What celebrated Irishman lived in this century?

**A.** St. Columba, a priest and abbot, a man of singular zeal, talents, and eloquence. He was of a noble family of the Scots then living in the north of Ireland. His inclination led him to embrace a monastic life, and he revived or founded the order of Culdees, who were in after years closely connected, as we shall learn, with the history of the Church in England.

**Q.** What do you mean by the Culdees?

**A.** They were an ancient order of monks, living under a particular rule of life, and it is not *certain* whether they existed in Ireland before the time of St. Columba, or not. He either revived or founded them, drawing up for them such admirable rules, that they soon became celebrated for their holy lives.

**Q.** Give me some further account of St. Columba himself?

**A.** He first preached among his countrymen in Ireland, where he founded the monastery of Dearmach, (which means, "The Field of Oaks"). After this, he crossed over to Scotland to endeavour to

\* A great number of Cornish towns and villages derive their names from those of various good men who have been celebrated among them in by-gone days. Fuller says quaintly on this subject, that "If the people of that province have as much holiness in their hearts, as the parishes therein carry sanctity in their names, Cornwall may pass for another holy land in public reputation."

convert the northern Picts and Scots, about A.D. 565.\*

Q. Was his mission successful?

A. Very much so; great numbers of the wild natives embraced the Gospel through his means, and he is even said to have persuaded the King of the Picts to become to a Christian. St. Columba founded the noble monastery of Iona or Icolmkill, near the coast of Argyle, which was for many years the seat of piety and learning. It was to the monks of Iona that a great part of England afterwards owed its conversion from the Anglo-Saxon paganism.†

Q. Having brought the sixth century nearly to a close, tell me what was now the external condition of the Church in Britain?

A. It was confined to the British limits; but wherever the Britons were still independent, there the Church was flourishing. A great number of churches and monasteries had been built in Wales, and provision made for the regular performance of divine worship, in almost every part of the British territories.

Q. Do you think that there were any Christians left in those parts of England which were governed by the Saxons?

A. Yes, there were probably a great many scattered about in various places, but they must have been chiefly peasantry, unable to keep up the face of a Church, though numbers may have continued firm in the faith, and possibly have tried to convert their Saxon neighbours.‡

\* It is as well just to recall to memory, that the *Southern* part of Scotland had received the faith about a century before this time, through the preaching of the British bishop, Ninian. See p. 19.

† The ruins of the monastic buildings of Iona, may still be seen on their lonely isle. They are of hard reddish grey stone, and amid the tall rank grass may be traced many tombs of abbots, and kings of Scotland, Ireland, and Norway, buried there in the days of Iona's prosperity.

‡ It is not improbable that this little under-current of Christi-

**Q.** You said that there was a college at Caerleon, can you tell me anything about it?

**A.** It is said, at this time to have contained 200 philosophers, who there studied astronomy, and other sciences.

**Q.** What do the Welsh traditions say of the perpetual choirs?

**A.** They name three places as having been thus distinguished. Bangor Wydrin or Glastonbury, in Somersetshire; Côr Emrys or Ambresbury, in Wiltshire; and Bangor Illtyd in Glamorganshire. There was perpetual service also at Llanelwy or St. Asaph, as we have already mentioned, but probably this may not have been choral worship.\*

**Q.** What are believed to have been the sees in Wales, and its neighbourhood, at this time?

**A.** St. David's, Llandaff, Llanbadern, St. Asaph, Bangor, and Gloucester. There were also Bishops in Cornwall, and one in Somersetshire, besides several Chorepiscopi in Wales.

**Q.** What do you mean by Chorepiscopi?

**A.** They may be called rural Bishops, who were without dioceses of their own, but who attended to the remote parts of the dioceses of other Bishops, and were generally useful in various ways.

**Q.** What is the last event you have to notice in the British Church during this century?

**A.** Theonus and Thadiocus, the Archbishops of London and York, retired from the Saxon persecution into Wales, A. D. 587.

anity may have tended much to smooth the way for the various missionaries who afterwards preached the Gospel in different parts of England. It is well to bear in mind, that the two British Archbishops of London and York did not retire into Wales till A. D. 587, nine years only before the arrival of St. Augustine, as we shall hear by and by; so that the Church in England was not perhaps so *utterly* destitute as we are sometimes apt to imagine.

\* By this time, it is most likely that the choir at Côr Emrys was at an end, being in a part of the country no longer possessed by the Britons.

We have now concluded the history of the British Church for six centuries.

Three years before the close of the sixth century, (viz. A. D. 597) the first direct attempt was made for the conversion of the Anglo-Saxons. As this event forms a marked æra in the history of our Church, it has been thought better to defer it to the commencement of the next chapter.

## CHAP. II.

A.D. 596 — A.D. 669.

FROM AUGUSTINE, WHO FIRST PREACHED CHRISTIANITY TO THE ANGLO-SAXONS, TO THEODORE, THE FIRST ARCH-BISHOP ACKNOWLEDGED BY ALL THE ANGLO-SAXON KINGDOMS.

CHAP. II. — SECT. I. — *Sixth Century concluded.*

**Q.** How was the country divided, which was under the government of the Anglo-Saxons?

**A.** Into seven kingdoms, generally called the Heptarchy. One of these seems commonly to have attained a superiority over the rest, which gave its king, for the time, the title of Bretwalda, or Wielder of the Britons.

**Q.** Tell me the names of these kingdoms, with that of the tribes who inhabited them? (*Vide Map.*)

**A.** 1. Kent. Inhabited by the Jutes.

2. Essex.

3. Sussex.

4. Wessex.

5. East Anglia.

6. Mercia.

7. Northumbria { Consisting of Bernicia and Deira.\* } by the Angles.

Each of these kingdoms was governed by its own laws, but there was a general assembly or parliament for the whole, called the Witenagemot.

**Q.** When and by whom was the first attempt made for the conversion of the Anglo-Saxons?

\* These two provinces of Northumbria were sometimes united under one king and sometimes they formed two separate kingdoms. This division has induced some historians to adopt the name of Octarchy, instead of that of Heptarchy, but as the latter is more generally used it has been thought best to employ it here.

**A.** Towards the close of the sixth century, Pope Gregory, the Great, sent over to England Austin or Augustine, (prior of a monastery at Rome,) with forty of his monks, to endeavour to convert the Anglo-Saxons.

**Q.** Who was Pope Gregory?

**A.** He was the Bishop of the Church in Rome.

**Q.** What is said to have first excited in his mind an interest for the Anglo-Saxons?

**A.** He was passing one day through the Roman market, where he observed some very fine looking youths exposed for sale as slaves. He questioned them; and learned, upon inquiry, that they were pagans of the tribe of the Angles, settled in Deira, which was then governed by King Cella. Struck with these names, he exclaimed that instead of *Angles*, he wished that they might become *angels* in heaven; that *Deira* signified withdrawn from wrath, and called to the mercy of Christ; and he trusted that, not *Cella*, but *Ælælujahs*, would one day be sung in those parts.\*

**Q.** Who was at this time Bretwalda, or chief sovereign of England?

**A.** Ethelbert, King of Kent, who had some time before married Bertha, a Christian princess, daughter of Charibert, King of the Franks.

**Q.** Were the queen and her suite permitted the free exercise of their religion?

**A.** Yes, it had been made one of the marriage stipulations; Luidhard, a Gallican Bishop, had therefore accompanied them to England, and he regularly solemnized divine worship in the old British church of St. Martin, near Canterbury, which had been repaired for this purpose.

**Q.** Would not these circumstances be likely to afford a favourable opening for Augustine's mission?

\* This happened a few years before Gregory's elevation to the bishopric of Rome, and for some time he cherished the idea of preaching himself to the Anglo-Saxons. Being prevented from doing this, he sent Augustine in his stead.

**A.** Yes. We accordingly find that he fixed upon Kent as the fittest scene for his labours, and having obtained interpreters in Gaul, he landed with his companions in the Isle of Thanet, A. D. 597.

**Q.** Where did Ethelbert receive them ?

**A.** Some days after their arrival he repaired to the Isle of Thanet, where, seated in the open air surrounded by his courtiers, he awaited their approach.\*

**Q.** How did they advance ?

**A.** In solemn procession, bearing a silver cross and a picture of our Lord ; and chanting the Litany, they prayed for a blessing upon themselves, and upon the people they came to convert.

**Q.** Where did Augustine and his companions take up their abode after this conference ?

**A.** Ethelbert permitted them to advance into Kent, and reside at Canterbury ; where he furnished them with houses and means of living, and allowed them to preach and teach without hinderance.

**Q.** Were their efforts successful ?

**A.** Very much so ; indeed their progress was most rapid, for at the Christmas of the same year, Ethelbert himself and his principal subjects were baptized.

**Q.** What was Augustine's next act ?

**A.** He crossed over to France, where he received consecration from Etherius, Archbishop of Arles. Augustine is from this time called Archbishop of Canterbury.

**Q.** Had Canterbury been an Archbishop's see before this time ?

**A.** No : Ethelbert fixed Augustine's see there because it was the metropolis of his kingdom. The ancient British sees had been at London, York, and Llandaff or Caerleon, as already mentioned.

**Q.** What did Pope Gregory do when he heard of Augustine's success and consecration ?

\* Ethelbert is said to have chosen the open air for this conference, from the belief then common, that magical arts could have no effect there.

**A.** He sent several ministers and fellow-labourers to help him; they were furnished with books, and all other things necessary for the worship and service of the Church. He also sent Augustine the pall, and gave him various directions for the extension and management of the Church in England; assuming an authority over the whole country, including the *British Church*.

**Q.** What was the pall?

**A.** It was a kind of upper garment, laid on the shoulders as a mark of distinction: it had formed a part of the Imperial dress, and the Emperors had conferred the privilege of wearing it on different Metropolitans. By this time however the Bishops of Rome had begun to assume the power of granting it, without reference to the Emperors.

**Q.** What books did Gregory send to Augustine?

**A.** A Bible in two volumes, which contained some leaves of purple and rose colour.

The Psalter or Psalm Book of St. Augustine, with the Creed, the Lord's Prayer, and the Ten Commandments in it.

Two copies of the Gospels.

Another Psalter, with hymns.

Legends of the Apostles, with a picture in silver of our Lord.

A volume on the Martyrs, which had on the outside a halo or glory of silver gilt, set round with precious stones.

An Exposition of the Epistles and Gospels, with precious stones set in the cover.

There was also here at this time a volume of "Gregory's Pastoral Care," which Augustine had brought over with him.

## CHAP. II.—SECT. II.

LET us pause to observe the difference between the ancient Church in Britain, and the Church now planted in Kent by Augustine.

**Q.** What was the legislative constitution of the British Church?

**A.** It held synods, and governed itself without foreign interference, maintaining a brotherly communion with the Gallican, Roman, and other Churches; but dependent upon none.

**Q.** Had this been the practice of the Church under the Apostles, and their immediate successors?

**A.** Yes; each country, under its own Bishop, (by whatever title he might be called,) was a free and equal member of the common body, and all were gathered into unity under one head, their unseen but ever-present Saviour.

**Q.** Wherein did the Church planted by Augustine depart from this ancient model?

**A.** In regarding the see of Rome as a visible centre of unity, and placing itself under the government of that see, Augustine acting in England as the Pope's legate.

**Q.** Was there any express canon of the Church forbidding such an extension of authority?

**A.** Yes; a canon of the general council of Ephesus, held A. D. 431; which thus made it clearly unlawful for the Bishop of *Rome* to claim any authority in *England*.

**Q.** How should Gregory then have acted with respect to the infant Church which he had been the means of planting among the Anglo-Saxons?

**A.** Having carefully provided it with a properly ordained ministry of Bishops, Priests and Deacons, he should have left it independent. We must not forget this; though, at the same time, we should cheerfully acknowledge our deep debt of gratitude to Pope

Gregory, for his zeal and charity in labouring so earnestly for the conversion of our heathen forefathers.

Q. Did the Bishops of Rome at this time claim universal supremacy?

A. By no means: this has been an encroachment of later times. Pope Gregory himself censured John, Bishop of Constantinople most severely, because he had assumed the title of *universal* Bishop?

Q. Can you mention any of Gregory's expressions on this subject?

A. He calls it, "a contradiction to the tenor of the Gospel;" "an infraction of the canons;" "an injury to the whole Catholic Church," &c. John's successor continuing to assume the same title, Pope Gregory writes "that whoever uses or affects the style of universal Bishop, has the pride and character of anti-christ, and is in some measure his harbinger, in this haughty quality of mounting himself above the rest of his order," &c.

Q. Why have you particularly noticed these very strong expressions?

A. Because, in spite of Pope Gregory's assumed authority over the Anglo-Saxon Church, these expressions show the horror with which he viewed the claim of universal supremacy, which the successors of this very Gregory do not scruple now to insist upon.

## CHAP. II.—SECT. III.—*Seventh Century.*

To return to Augustine.

Q. How did Pope Gregory direct him to treat the British Bishops?

A. As entirely under his jurisdiction.

Q. Did the British Bishops acknowledge Augustine's authority over them.

A. No; they protested against receiving him for their Archbishop; and having been accustomed to

keep Easter, &c., according to the time and customs of the Eastern Churches, they declined adopting the usages of the Western, which Augustine pressed upon them.

**Q.** Had then the question as to the time of keeping Easter been a disputed point between the Eastern and Western Churches?

**A.** Yes; there were also several minor points of difference between them, but they were chiefly absorbed in this one, which was the cause of much controversy for many years. The British Church having received the faith direct from the East during the apostolic age, naturally refused to forsake the ancient customs which it had then learnt.

**Q.** Where did Augustine hold a conference with the British Bishops?

**A.** At Augustine's ac or oak, probably in Worcestershire. The result being indecisive, a second conference was held soon afterwards, which was very numerously attended.\*

**Q.** Who were present on behalf of the British Church?

**A.** Seven Bishops, and a great many learned monks from the monastery of Bangor-is-Coed, with their Abbot Dunawd or Dinoth.†

**Q.** Whose advice did these representatives of the British Church seek, whilst on their journey to the place of meeting?

**A.** That of a wise and holy hermit whom they went

\* It was said (in after years) that at this first meeting, Augustine, being unable to convince his adversaries by reasoning with them, had recourse to a miracle. A blind man was produced and healed by him, but the British clergy nevertheless retired dissatisfied.

† Bangor-is-Coed, or Bangor in the underwood, was situated in a woody district of Flintshire. It had been founded more lately than the Bangor in Carnarvonshire, but it had most rapidly risen into a vast establishment. The Welsh still retain some curious traditions of the extent of its buildings.

to see on their way. He recommended them to be guided by Augustine, supposing they found him to be truly a man of God. They asked him how this could be ascertained; and he replied, that if Augustine were really a man of God, he would assuredly be meek and lowly in heart. He therefore advised his countrymen to arrive last at the place of meeting, and to judge of Augustine's humility by observing whether he rose to greet them.\*

Q. Did he do so?

A. No, he remained seated; and this assumption of superiority induced the British prelates to argue still more strongly upon the points in debate.

Q. What were these points?

A. Augustine insisted that they should keep Easter, and administer baptism, according to the usages of the Church of Rome; acknowledge the Pope's authority, and join him in preaching to the Anglo-Saxons.

Q. What was their reply?

A. That they could yield none of these points. Dinot, their spokesman, added, that they owed the deference of brotherly kindness and charity to the Church of God, and to the Pope of Rome, and to all Christians; but other obedience than this, they did not know to be due to him whom Augustine called Pope. He also said, that as for themselves, they were under the jurisdiction of their own Metropolitan, the Archbishop of Caerleon.†

Q. Why is this conference an event of considerable importance in the history of our Church?

\* There was probably a deeper meaning in this test of Augustine's character than is commonly supposed. It is clear that if he rose to greet them, he acknowledged them to be his *equals*, whereas if he remained seated, he treated them as *inferiors*. This simple act therefore involved the question in dispute between them, viz., whether Augustine had a right to any authority over the British Church, or not.

† It has already been mentioned, that although the archiepiscopal see at this time was removed to Menevia, the title of "Archbishop of Caerleon" was still retained.

**A.** Because this was the first time the British Church had occasion to protest against the usurped authority of the see of Rome. Augustine claimed submission to himself, as the Pope's legate; and Dinóth, in the name of the British Church, refused it.

**Q.** Did Augustine long survive to witness the extension of the Church among the Anglo-Saxons?

**A.** Not many years. He died A. D. 605, having previously consecrated three of his companions, Laurentius, Justus, and Mellitus. Laurentius succeeded him in the see of Canterbury.\*

**Q.** Where were the sees of Justus and Mellitus fixed?

**A.** Justus's see was fixed at Rochester, and Mellitus was appointed to fill the ancient British see of London.

**Q.** Was London then within the dominions of Ethelbert King of Kent?

**A.** No, it was the capital of the kingdom of Essex; but Ethelbert's nephew, Sebert, was King of Essex, and he and many of his subjects had been added to the Church through the preaching of Augustine; they therefore gladly received Mellitus as their Bishop.

**Q.** What cathedrals did Ethelbert build?

**A.** Those of Canterbury, A. D. 602, Rochester, and St. Paul's in London, A. D. 604. Canterbury cathedral was built on the site of an old church of the Roman Christians, which still existed there. Ethelbert either restored this, or rebuilt on the same spot; and thus upon this ancient site arose the cathedral of Canterbury.

\* It may not be out of place here to observe that Augustine is reported to have worked *several* miracles. It is impossible now to decide whether such a statement be true or false; we receive it from the monkish historians of later times, and we must not forget that their credulity in this respect was so great, that we find nearly all their records of the early saints and their holy lives, marred by the introduction of a number of miracles, attributed to them by the monkish chroniclers, to suit the taste of the age in which they wrote.

**Q.** What did Ethelbert do further for these cathedrals?

**A.** He bestowed upon them all large gifts of land, &c., for the maintenance of their Bishops and Chapters.

**Q.** Did he erect any other ecclesiastical building?

**A.** Yes; a monastery near Canterbury, which afterwards rose into eminence and was called the monastery of St. Augustine.\*

**Q.** What cathedral was founded by Sebert King of Essex, a few years later than this?

**A.** That of Westminster, A. D. 611; so called from its standing west of St. Paul's; its ancient name was Thorney. The cathedral of the British see of London had formerly stood upon this very spot.

#### CHAP. II.—SECT. IV.

*This Section may be omitted or learned according to the Discretion of the Teacher.*

**Q.** Having now described the establishment of the Anglo-Saxon Church, tell me whether there was any difference in doctrines between it and the British Church?

**A.** We have reason to believe that there was. The ancient Churches of England, Scotland, and Ireland, seem to have preserved the truths of the Gospel in greater purity than the Church of Rome; which, we grieve to observe, had by this time begun to overload the faith with various superstitious doctrines and practices.†

\* This interesting pile, after lying for centuries in ruin, is now being rebuilt (A. D. 1846), to serve the valuable purpose of a college for the education of missionary clergy.

† It is very difficult to ascertain whether the British Church had preserved itself *entirely* free from the corruptions of the continental Churches, and we cannot venture to make positive statements on the subject; the above view of the case is however believed to be correct. We may add, that the closest intimacy and union subsisted

**Q.** Why do you thus refer to the doctrines of the Church of *Rome*, when you wish to ascertain those of the *Anglo-Saxon* Church ?

**A.** Because *at this moment* they must have been the same. The Anglo-Saxon Church had just received the faith direct from Rome through the teaching of Augustine ; it therefore must have received also whatever errors were *then* prevalent in the Church of Rome.

**Q.** It must now then be our painful duty to record these errors ; believing as we do that they formed part of the doctrines taught in the Anglo-Saxon Church. Give me therefore some account of each, with the date of its introduction.

#### *The invocation of Saints and Angels.*

**A.** This consisted at first in addresses to them to pray to God for us : after a time, this led to actual prayers offered up to the Saints and Angels themselves. This error first arose in the fourth century, and in this, ( the seventh century,) the invocation of Saints and Angels was introduced into some litanies of the Western Churches.

#### *The adoration of relics.*

Christians in all places had been accustomed greatly to cherish the memory of the early saints and martyrs. By degrees, this feeling led on to an *undue* veneration for any relics of them that were preserved ; until we grieve to say these relics at last became objects of real *worship*. The custom of placing relics in the churches began in the fourth and fifth centuries, and became very general in the seventh.

between the British, Irish, and Scottish Churches ; we find them all opposed to the acknowledgment of any submission to the see of Rome, and therefore all equally obnoxious to those who supported the pretensions of that see.

*The Latin language considered essential in the performance of Divine worship.*

This was an error very natural to fall into, but which became serious in its consequences. At one time Latin was generally understood in a great many European countries; but, by degrees other languages arose, and Latin was no longer understood by the mass of the people, who therefore heard the service performed in what was to them an unknown tongue. This was the case in England at this time.\*

*The adoration of pictures and images* was an error only just beginning to arise, and was not yet sanctioned by the Church of Rome; into which however it crept before very long. Images and pictures had not been permitted to be placed in churches for the first three centuries; the council of Elvira issued a decree against them, A. D. 305. They were nevertheless introduced during the fourth century, and the lower orders of people soon began to worship them.†

As to the doctrine of *purgatory*, it was first propounded by Pope Gregory, A. D. 600, but not in its present form.

Prayers and oblations (or offerings) for the dead, were probably introduced into the Anglo-Saxon Church from its first establishment.

Q. Why have you been particularly careful to note the period at which each of these errors sprung up?

A. To show that they did not always exist in the

\* Serenus Bishop of Marseilles, A. D. 600, destroyed some images because he found that the people worshipped them. Gregory Bishop of Rome approved of the motives of Serenus, but regretted that he had destroyed the images.

† In after years we shall find that different individuals employed themselves most usefully in translating various parts of the Scriptures, &c. into the Anglo-Saxon language, for the express benefit of the people. The service however was always performed in Latin.

Church, but were by degrees, as centuries advanced, introduced into different branches of it.

**Q.** As the primitive Church forbade images and pictures being placed in churches, are we right in retaining the crosses which are often to be seen in or upon our churches?

**A.** Quite right; the simple cross was always held in reverence by the primitive Church, in memory of Him who died upon it; Christians thus looked upon it as a symbol of their holy faith, and for the same reason, our Church bids us still hold it in like reverence; she also retains the sign of the cross in the sacrament of Baptism.\*

**Q.** What alterations did Pope Gregory make in the mode of performing Divine service?

**A.** He introduced a great number of pompous ceremonies, which soon acquired the name of the Canon of the Mass. By degrees, these ceremonies found their way more or less into the Anglo-Saxon Church, connected as it now was with the see of Rome.

## CHAP. II.—SECT. V.—*Seventh Century continued.*

**Q.** What was one of the first acts of Laurentius after his accession to the see of Canterbury?

**A.** He wrote a letter to the British prelates exhorting them to conform to the Church of Rome. It was ineffectual, for the British Church declined to sacrifice its independence.†

**Q.** What calamity befell the British Church not long after this?

**A.** Ethelfrid King of Northumbria invaded Wales

\* The cross is here spoken of as claiming our reverence, not adoration; and also as totally distinct from the crucifix, which is a very different thing, being a cross with an image of our Lord upon it.

† He wrote on the same subject to the Scots in Ireland, and received a similar reply.

with a large army ; he was met near Chester by Brocmail Prince of Powys, whose forces were accompanied by 1250 clergy and monks from Bangor-is-Coed, who were on the field after a three days' fast, to pray for the success of their countrymen's arms. Upon Ethelfrid's approach Brocmail and his warriors fled ; Ethelfrid fell without mercy upon the defenceless clergy, and slew 1200 of them, fifty only making their escape. He afterwards destroyed their monastery, which never recovered this blow.

**Q.** Was not the Anglo-Saxon Church also in trouble this same year ?

**A.** Yes, Ethelbert King of Kent died A. D. 613, and was succeeded by his son Eadbald, who was a pagan. Sebert also, King of Essex, died soon after and was succeeded by three pagan sons.

**Q.** What were the consequences to the Church ?

**A.** Both these kingdoms relapsed into paganism.

**Q.** What became of their Bishops ?

**A.** Mellitus and Justus quitted England, and Laurentius himself was upon the point of following them, when King Eadbald was prevailed upon to renounce his paganism, and recall the departed prelates.

**Q.** Did they return to their respective sees ?

**A.** Justus returned to Rochester, but the East Saxons refused to permit the return of Mellitus to London. They clung to their paganism, and more than forty years elapsed before the kingdom of Essex was restored to the Church.\*

**Q.** What circumstance led to the introduction of Christianity into the kingdom of Northumbria ?

**A.** Edwin (now Bretwalda), the first King of the united provinces of Bernicia and Deira, had married Edelburga or Tate, the daughter of Ethelbert and Bertha.

**Q.** Was she a Christian ?

\* It then owed its conversion to the labour of an Anglo-Saxon, quite unconnected (as we shall find by and by) with the Italian clergy in Kent.

**A.** Yes; like her mother Bertha she had been brought up in the Church. Edwin promised to allow her the free exercise of her religion, and therefore Paulinus (one of Augustine's companions) accompanied her to the court of Northumbria, having been consecrated Bishop for that purpose, A. D. 625.

**Q.** Who wrote a letter of exhortation to Edelburga, soon after her marriage?

**A.** Pope Boniface, who urged her to use her best endeavours to induce her husband to become a Christian. This letter was accompanied by the present of a silver looking-glass and a gilt ivory comb for the queen; and a soldier's shirt or hauberk ornamented with gold, together with a gabardine or cloth cloak, for the king.

**Q.** What was the result of the combined influence of Edelburga and Paulinus?

**A.** Edwin became favourably disposed towards the Christian faith, but was unwilling to forsake his former belief without deep reflection. He used frequently to remain alone for hours with his head upon his hands, buried in thought, meditating upon this solemn subject.

**Q.** What little circumstance is said at last to have relieved the perplexity of his mind?

**A.** It was one connected with an incident in his past life, when he had been a fugitive from his native kingdom, and in great distress both of body and mind.

**Q.** Relate the anecdote.

**A.** He had taken refuge at the court of Redwald, king of East Anglia, when he heard one night that Redwald was going to give him up to his enemies. He was sitting alone in the dead of night, on a stone step outside the palace, absorbed in grief, when a stranger drew near and entering into conversation with him, foretold his deliverance from his present troubles, and prophesied his future prosperity and restoration to the kingdom of Northumbria. He then solemnly laid his hand upon young Edwin's head, and bade him

remember when that sign was repeated, to look upon it as one from heaven, and act accordingly.\*

*Q.* How did this now influence King Edwin's mind?

*A.* Paulinus seems to have been aware of the incident, and the deep impression it had made on the king's mind. Choosing therefore a favourable moment, when Edwin was as usual alone absorbed in thought, he approached and solemnly laid his hand upon his head, asking him if he remembered that token. Edwin was about to sink upon his knees had not Paulinus prevented him, and he promised at once to take steps for effecting the solemn change he had long been contemplating.

*Q.* What was his first act?

*A.* He called a council to communicate his intention to his nobility and subjects, and to talk to them about it, in hopes that they might be induced to follow his example.

*Q.* What was the general feeling at this council?

*A.* It was in favour of Christianity. One of Edwin's courtiers spoke at this council somewhat as follows:—  
“The life of man, O King! reminds me of a winter feast around yon blazing fire, while the storm howls, and the snow drives abroad. A distressed sparrow darts within the doorway: for a moment it enjoys the cheering warmth, and shelter from the blast; then, shooting through the other entrance it is lost again. Such is man: he comes we know not whence, and goes we know not whither: if this new doctrine therefore will give us any clearer insight into things that so much concern us, my feeling is to follow it.”

*Q.* Did Paulinus endeavour to explain the principles of Christianity to the assembled nobles?

\* The impression of this act and conversation on Edwin's mind was very deep. The stranger left him after this solemn admonition, and in a few minutes a friend came to find him, and told him that Redwald had abandoned the idea of betraying him, and had determined to assist him in recovering all his rights. From this moment Edwin's career of success began.

**A.** Yes ; and his speech made such an impression upon Coifi, the pagan high priest of Northumbria, that he begged leave at once to mount one of the King's war-horses, which was accordingly brought him, together with a sword and spear : sallying forth thus accoutred, to the extreme surprise of the people, he rode straight to the principal heathen temple, which was at Godmundham near York, and hurled his spear against the building. His followers soon set fire to it, and it was burned to the ground.

**Q.** When was Edwin baptized ?

**A.** On the following Easter Day. His principal subjects also received baptism at the same time. The ceremony took place at York, A.D. 627, in a little wooden oratory which was erected there for the purpose.

**Q.** Where did Edwin fix the bishop's see ?

**A.** At York. This had been formerly one of the British metropolitan sees. Edwin began to build a cathedral there, which enclosed within its walls the little wooden oratory in which he had been baptized.

**Q.** Relate the further progress of the Church in Northumbria.

**A.** Paulinus preached with great success in many different parts of the kingdom, numbers flocking to hear him. At one place, (Yeverin in Glendale,) he was engaged in instructing the people from morning till night for thirty-six days successively ; and there and in other places, the converts received baptism in the little rivers which flowed in the neighbourhood ; for as yet there were no churches nor baptisteries built.

**Q.** Have you any thing more to tell me of Paulinus's success ?

**A.** He crossed the Humber to preach at Lincoln, which now belonged to King Edwin. Blecca, the governor of the town, was soon persuaded of the truth of the Gospel, and was baptized with all his family.

As he was a rich man, he set about building a stone church there.

*Q.* What does Bede tell us about Paulinus's personal appearance?

*A.* That he was tall in stature, had dark hair, an aquiline nose, and a pale dignified countenance, with an aspect majestic and venerable.\*

## CHAP. II. — SECT. VI. — *Seventh Century continued.*

*Q.* Did the kingdom of Northumbria long enjoy the blessings of peace?

*A.* For six years after Edwin's baptism. It was then visited by a severe calamity; viz., the invasion of the kingdom by the combined forces of Penda King of Mercia, and Cadwalla King of Wales, A. D. 633.

*Q.* What effect had this upon the Northumbrian Church?

*A.* A very unfortunate one. King Edwin was slain in battle, and the enemies ravaged the country in every direction. Paulinus retired into Kent with Edwin's widow and children; carrying with him also a large gold cross and a golden chalice, which were to be seen at Canterbury in Bede's time, a century afterwards.†

*Q.* In what condition was the Church in Northumbria after Paulinus had left it?

*A.* It was much subdued, and the kingdom was torn

\* Bede lived somewhat more than a century after this, and he gained this information from the people on the banks of the Trent, who still preserved by tradition the memory of Paulinus's appearance.

† Edelburga (Edwin's widow) retired into the monastery of Liming in Kent, which her brother King Eadbald founded for her. There she died, A. D. 647. Paulinus left behind him in Northumbria his deacon James, who well understood church music; and when the country became a little quieter, he made it his business to teach the Roman way of singing.

and despoiled by various parties. Brighter days, however, soon dawned upon it by the accession of Oswald, a truly Christian Prince, who had been carefully educated by the Scottish clergy.

Q. What act of devotion did Oswald perform just before his troops rushed to battle against their enemies?

A. He ordered a large wooden cross to be erected as a symbol of his faith; and just as the day began to dawn, kneeling down with all his troops around him, he prayed to God for deliverance from his enemies. As the light advanced his soldiers rushed upon the foe, and won a complete victory.

Q. In what way did Oswald at once show his care for the best interests of the Church?

A. By sending directly to Scotland for some person of piety and eminence to undertake the spiritual charge of his people, A. D. 635.

Q. Whom did the Scottish clergy choose for this purpose?

A. Cormac, a monk of the celebrated monastery of Iona. He however soon returned disheartened, and they then consecrated Aidan, also a monk of Iona, for this purpose. We shall find him fully qualified for the important position he was destined to fill, being a man of singular piety, good judgment, and meekness.

Q. Was Aidan's see fixed at York?

A. No. Being of the Scottish Church he did not feel bound by the previous arrangements of Paulinus: he therefore, with Oswald's consent, fixed his see at Lindisfarne, which thus acquired the name of Holy Isle.

Q. What had become of Paulinus?

A. Not long after quitting Northumbria, he accepted the see of Rochester which happened to be vacant, and which he filled until his death, A. D. 644.

Q. How did King Oswald assist Aidan in his teaching?

A. By acting as his interpreter, Aidan at first not being able to speak the Anglo-Saxon language. The

heads of the Church and State thus mutually upholding and assisting each other, Christianity spread rapidly, and the Northumbrian Church for a time enjoyed great prosperity.

**Q.** What may we observe of Aidan's general character and conduct?

**A.** It is a pleasure to dwell upon the truly Christian character of this excellent prelate; he laboured earnestly for the good of the Church both among rich and poor; and took care that all about him, both clergy and laity, should spend much of their time in studying the Scriptures, and in learning psalms.

**Q.** Can you tell me any thing more of Aidan and King Oswald?

**A.** The following little anecdote of them has been preserved: on Easter Day Oswald and Aidan were sitting together at dinner, a silver dish full of meat lay before them, and Aidan was just about to bless the bread, when the servant appointed by Oswald to relieve the wants of the poor, came running in suddenly, to tell the King that a multitude of needy folks from all parts, were sitting in the streets begging alms of him.

**Q.** What did the King do?

**A.** He immediately ordered the meat which was before him to be carried out to feed these poor creatures; and commanded that the silver dish should be broken up and divided among them.

**Q.** By whom was Oswald succeeded?

**A.** Oswin succeeded him in the province of Deira, which was that portion of the kingdom of Northumbria which falls within the limits of this history.\*

**Q.** Did the Church suffer from the death of Oswald?

**A.** No: his successor Oswin pursued the same good course which Oswald had done. An interesting little anecdote is preserved of him and Aidan.

**Q.** Relate the story.

\* The northern province (Bernicia) belongs more properly to the history of the Scottish Church.

A. Aidan possessed a handsome horse and trappings, which had been the gift of King Oswin. When on horseback one day a poor man met him, and asking alms of him, the Bishop dismounted, and ordered his horse's trappings to be given to him. This was reported to King Oswin, who was vexed in consequence, and reproved the Bishop for this act. Presently they went in to dinner; Aidan sat in his place, but the King stood for a time at the fire warming himself, and perhaps meditating on what he had said to Aidan: suddenly, he ungirt his sword, threw himself on his knees before the Bishop, and regretting that he had thus expressed himself, he implored Aidan's forgiveness. The good Bishop was much affected, and declared that the nation did not deserve the blessing of so humble-minded a ruler. Oswin and Aidan both died soon after this.

CHAP. II.—SECT. VII.—*Seventh Century continued.*

Q. Having continued thus far the history of the Church in Northumbria, let us go back a few years and inquire when the kingdom of Wessex was added to the Church?

A. Its first bishopric was erected A. D. 635, the same year in which Aidan's see was fixed in Holy Isle. Wessex was converted through the preaching of Birinus, an Italian monk from Genoa, whose see was fixed by King Kynegils at Dorchester near Oxford. Another bishopric, that of Winchester, was erected A. D. 660, and the diocese of Dorchester was afterwards merged in this.

Q. Give me some account of the conversion of the kingdom of East Anglia?

A. Its King Sigebert was baptized in Gaul, and on his return to his kingdom he received there Felix, a Burgundian Bishop, whose see was fixed at Dunwich, A. D. 636. A second bishopric was afterwards erected

there, the see being fixed at Elmham. The people, however chiefly owed their conversion to the labours of Fursey, an Irish monk.

*Q.* Who succeeded Aidan in the see of Holy Isle?

*A.* Finan, also a monk of Iona, A. D. 651. He was a zealous and active prelate, and through his means, assisted by the influence of the king of Northumbria, the kingdoms of Mercia and Essex were added to the Church.

*Q.* What steps did he take for their conversion?

*A.* He first sent Dwina or Diuma, with three Saxon priests, into the kingdom of Mercia. Soon afterwards he consecrated one of these priests, named Cedda, and sent him to Essex.

*Q.* The kingdom of Essex had belonged to the Church early in this century. How many years had elapsed since its relapse into paganism?

*A.* Forty-one years. Cedda repairing thither, A. D. 654, soon had the happiness of seeing the kingdom restored to the Church. London was then in the hands of the Mercians, which prevented Cedda's occupying that see; the King of Essex therefore gave him two other places of residence, Tilbury on the Thames, and Ithancester, a town which has since been destroyed.

*Q.* Had not Cedda some brothers who were eminent men in the Church?

*A.* Yes; he was one of four brothers, all distinguished men: they built the monastery of Lestingau now Lastingham, near Whitby. One of these brothers called Chad, (or sometimes Ceadda,) afterwards became Bishop of Lichfield.

*Q.* From what year may we date the conversion of the kingdom of Mercia?

*A.* From A. D. 656; when Diuma, having been consecrated by Finan, was received by King Peada as Bishop of Lichfield. Diuma and his three successors in that see, were all members of the Scottish or British Church, and to their exertions the whole of the mid-land counties of England owe their conversion.

*Q.* Had any *Anglo-Saxons* been consecrated Bishops before this time ?

*A.* No ; Cedda and Frithona (a West-Saxon priest) were both consecrated in the same year, A. D. 654. They were the first natives who enjoyed that dignity. Frithona filled the see of Canterbury under the name of Deudedit or God's gift.\*

*Q.* What building did Finan erect upon Holy Isle ?

*A.* A cathedral of timber, which was covered with reeds after the Scottish fashion. Upon this spot in after years rose an imposing pile, built of stones and of great beauty and strength.

*Q.* Describe to me the island of Lindisfarne (or Holy Isle) as it now exists ?

*A.* It is a desolate little spot, lying so near the coast of Northumberland, that at the ebb tide the receding waves leave bare a tract of sand between the mainland and the isle, over which the flood-tide rolls again. The ruins of the cathedral are still to be seen partly standing in the midst ; whilst the roar of the ocean, and the shrill cries of the sea birds around the lonely arches, unite to give a singularly wild character to the scene.

*Q.* Was all England now converted to Christianity ?

*A.* All except the little kingdom of Sussex, which continued pagan a few years longer.

*Q.* Describe the external condition of the Church in all parts of England at this time ?

*A.* The ancient Church was settled in Wales and Cornwall. It was under the jurisdiction of the Archbishop of St. David's, and did not hold communion with the Church of Canterbury, because it did not choose to forsake its old customs, nor to acknowledge the authority of the see of Rome.

The *whole* country, from the Thames northwards, (except East Anglia,) maintained also the

\* The monks of Canterbury are said to have bestowed this name on him. Probably the Saxon name sounded harshly in their ears.

ancient usages, was independent of Rome, and under the jurisdiction of the prelate of Holy Isle?

The rest of the country, comprising East Anglia and the territory south of the Thames, (except Sussex and Cornwall,) yielded obedience to the see of Canterbury; acknowledging therefore the authority of the Bishop of Rome.\*

Q. What is there particularly deserving of notice in this view of the Church?

A. It puts us in mind that by far the largest portion of the country had been converted through the efforts of the *native* clergy, (*not the Italian*,) and that it was governed by its own prelates, without foreign interference. This independence, however, was soon unfortunately surrendered by a portion of the Church, as we shall hear presently.†

#### CHAP. II.—SECT. VIII.—*Seventh Century continued.*

Q. You said that one point of difference between the British Church and that of Canterbury, was as to the time of keeping Easter. Was not this productive of some inconvenience?

A. Yes; for instance Oswy, now King of Northumbria, kept Easter according to the Scottish or British calculation. His wife however who was a daughter of Edwin and Edelburga, and who had been educated in Kent, kept this festival at the same time as the Church of Canterbury. Thus some of the court were fasting whilst the rest were feasting.

Q. To what did these inconveniences give rise?

\* Sussex and Cornwall are excepted, because Sussex was still a pagan kingdom, and Cornwall belonged to the British Church.

† At this time, the Church in Ireland was celebrated all over Europe for its proficiency in religious knowledge. Vast numbers both of nobles and others, flocked there to undertake a careful study of the Scriptures, and otherwise to improve their minds. Among them were multitudes from England, who were most hospitably received, and furnished gratis with food, books, and instruction.

**A.** To serious disputes upon this and other points, between the northern clergy and their brethren in the south.

**Q.** What was done to settle the questions at issue between them?

**A.** A council was summoned to meet at Straeneshalch Abbey, near Whitby in Yorkshire, which is commonly called the council of Whitby, A.D. 664.

**Q.** Who was the Abbess of Straeneshalch?

**A.** Hilda its foundress, a lady of great piety and of singular abilities. Her judgment was so good, that even Kings and Princes applied to her for advice. The abbey she built (called Straeneshalch, or "the bay of the lighthouse,") was in after years destroyed by the Danes; it was however rebuilt by William I., and the venerable ruins of the abbey church may still be seen in a lofty situation on our eastern cliffs.

**Q.** Was the council of Whitby largely attended?

**A.** Yes; a number of clergy from different parts of England met there. The Church in Wales however took no part in these proceedings, nor were any of its members present at the council.

**Q.** Relate briefly what took place there.

**A.** The question as to the proper time of keeping Easter was warmly discussed, together with some other ecclesiastical points; one of which had reference to the form of the tonsure, (or the shaving off a portion of the hair), which was practised among the clergy in two different ways.

**Q.** Who were the principal speakers?

**A.** Wilfred and Colman. Wilfred, an eloquent young man, tutor to the King's son, was the advocate of the Roman customs. The ancient usages were boldly defended by Colman, now Bishop of Holy Isle, and his clergy.

**Q.** What was the result of this conference?

**A.** The majority of the council with the King at their head, decided in favour of the Roman customs; the consequence of which was, that Colman and his

clergy retired into Scotland, and the Church in the northern parts of England, which had hitherto been independent, yielded itself to the government of the see of Canterbury, thus tacitly acknowledging the authority of Rome, which was upheld by that see.\*

*Q.* Why was the decision of the council an unfortunate one?

*A.* Because in its consequences it placed the whole Church in *England*, for centuries, more or less under foreign dominion.

*Q.* Explain more clearly how this happened?

*A.* If the time of keeping Easter and other questions of like nature, had alone been involved in the decision of the council, every one should have rejoiced to find that conformity on these points had been agreed to. Unfortunately however it seems that to conform to the calendar of the Church of Rome, implied that that see had a right to *insist* upon this conformity in other territories besides its own; which claim of superiority over other Churches was not a rightful one.

*Q.* Did the Church in England then from this time submit herself entirely to the authority of Rome?

*A.* Not exactly so. We shall find that a frequent struggle was made to keep the Church in England, to a certain extent independent; and also that she occasionally differed in doctrines from the see of Rome. From this time however she appeared *generally* to admit that a certain amount of submission was due to the Pope, or Bishop of Rome.

The Church in Wales still continued entirely independent.

\* To avoid mistakes, let it be clearly understood that whenever the words "acknowledging the authority of Rome," or other similar expressions are used, they always mean *the allowing the claim of the see of Rome to authority in England to be a rightful one, and the submitting to it in consequence.*

CHAP. II.—SECT. IX.—*Seventh Century continued.*

**Q.** Was not the retirement of Colman and the Scottish clergy a misfortune to the country?

**A.** Yes; England thus lost the services of a body of men whose piety and simplicity must endear them to our memory. They had few riches but their flocks and herds; they lived simply, and fed the poor with liberality; moving from place to place they preached, baptized, visited the sick, and employed themselves always in the care of souls. The people held them in affectionate reverence; crowds flocked to hear them preach, and the peasants ran to them as they passed along the way, asking them to give them their blessing.

**Q.** You mentioned that Frithona or Deudedit, an Anglo-Saxon, had been exalted to the dignity of Archbishop of Canterbury: upon his death, who succeeded him?

**A.** Osway and Egbert (the kings of Northumbria and Kent), conjointly with their clergy, appointed Wighard, a Saxon, to fill the see. They sent him to Rome, that he might there be consecrated, A.D. 666, entrusting to his care several vessels of gold and silver, sent by them as a present to the see of Rome.

**Q.** What became of Wighard?

**A.** He died of the plague before his consecration. Upon hearing this, the Anglo-Saxons requested Pope Vitalian himself to select a person fitted for this exalted station. After a little delay the Pope's choice fell upon Theodorus, a native of Tarsus in Cilicia, whom he accordingly consecrated.

**Q.** When did Theodore arrive in England?

**A.** A.D. 669. He was the first metropolitan acknowledged by the *whole* Anglo-Saxon Church.

## CHAP. III.

A. D. 669—A. D. 943.

FROM THEODORE TO DUNSTAN.

SECTION I.—*Seventh Century continued.*

**Q.** Had the Pope's selection of Theodore been a happy one?

**A.** Very much so. He was a man of great piety and learning, and though now sixty-six years old, he was still active, and possessed of a very firm, vigorous mind. He ruled the Anglo-Saxon church with great wisdom for twenty-two years.

**Q.** What did he do upon his arrival in England?

**A.** He made a visitation through the country; assembled a synod at Hertford, A. D. 673, and there prevailed upon all the Anglo-Saxon Bishops to agree to the canons which he proposed to them.

**Q.** What steps did Theodore and his friend Adrian take for the encouragement of learning?

**A.** They founded several schools in different places: their scholars were taught divinity, sacred music, arithmetic, astronomy, and the Greek and Latin languages. We learn from Bede that their pupils could express themselves in Greek or Latin, as easily and gracefully as in their native language.

**Q.** Where was their principal school situated?

**A.** At St. Augustine's monastery, near Canterbury, where Adrian presided as abbot. Crowds of disciples flocked to them there, and Bede tells us that there daily flowed from them "rivers of knowledge, to water the hearts of their hearers."

**Q.** Let us now look back for a moment to the time of the Council of Whitby, and to Wilfred, who had there successfully urged the Roman cause. What had been his subsequent career?

**A.** Soon after the meeting of that council, Wilfred

had been appointed to fill the see of York, left vacant since the departure of Paulinus, A. D. 633. He did not however choose to receive consecration from any of the prelates of the ancient Church, and as Archbishop Theodore had not yet arrived, he crossed over to Gaul, that he might be consecrated by his friend Agilbert, Bishop of Paris.

*Q.* What was the consequence of this?

*A.* He unwisely lingered in Paris for two years. King Oswy, meanwhile, being much annoyed at his delay, appointed Chad, abbot of Lastingham, to fill the see which Wilfred thus left vacant.\*

*Q.* By whom was Chad consecrated?

*A.* By Wina, the *Anglo-Saxon* Bishop of Wessex, assisted by two *British* Bishops, perhaps those of Cornwall and Somerset. This fact is interesting, as being the first act of communion we hear of between the British and Anglo-Saxon churches.

*Q.* Did Chad long fill the see of York?

*A.* No: upon Wilfred's return he resigned it: he however was afterwards prevailed on to accept the see of Lichfield, which he held until his death, A. D. 672.

*Q.* Give me some account of his character and habits?

*A.* This good old Bishop, (who had once been a pupil of Bishop Aidan's,) was truly humble-minded and devout, simple in his manners, and earnest in the performance of all his duties. In spite of his advanced age, he journeyed about always on foot, to preach the gospel throughout his large diocese: when not engaged in travelling, he lived in a private house in the city of Lichfield, with six or seven of his clergy about him, employing himself with them in study and prayer.

*Q.* Was he ever prevailed upon to use a horse in his journeys?

\* Chad, sometimes called St. Chad, was the brother of Cedda, Bishop of Essex, as we have before mentioned.

A. At Archbishop Theodore's entreaty, he at last consented to ride, either on horseback, or in a little sort of a car called a horse-wain. The Archbishop is said to have ordered one of his own horses to be brought out, and to have himself assisted him to mount it.

Q. Have you any thing else to tell me about this venerable prelate?

A. Only one further incident. It is related of him that he was deeply moved with a sense of the power of God during times of wind and storm, and would stop to utter a prayer that God would be merciful to the children of men. If the storm increased, he would close his book and sink on his knees in inward prayer: if it raged with still wilder violence, he would go to the church and there pass the time in earnest supplications.

### CHAP. III.—SECT. II.—*Seventh Century continued.*

Q. Wherein did the character of Wilfred greatly differ from that of Chad, whom he succeeded in the see of York?

A. Wilfred was far superior to Chad in learning and accomplishments, but greatly his inferior in humility and Christian gentleness, being of a haughty, ambitious temper.

Q. Give me some account of his architectural labours.

A. He seems to have taken great pains to repair and improve the ecclesiastical buildings under his care. He found the cathedral at York, which had been built by Edwin and Oswald, in a lamentable state of neglect, the rain-drops pattering through the old roof, and the birds occupying the building with a multitude of nests. Wilfred thoroughly repaired it, roofing it skilfully with lead, and putting glass in the windows;

thus preventing the entrance of the wet and the birds. This is the first time we hear of glass being used for such a purpose in England.\*

**Q.** What entirely new church was erected by Wilfred?

**A.** One at his own abbey of Ripon, which was built of polished stones, with porches, and columns variously ornamented. The account of the consecration of this church is still preserved; and among the gifts made to it at the time, we find that Wilfred himself presented a copy of the four gospels, written upon parchment with gilt letters; it was adorned with purple and other colours, and its cover was inlaid with gold and precious stones.

**Q.** What was Wilfred's style of living?

**A.** He was surrounded by a princely retinue clothed in handsome dresses, and everything about him indicated that he was wealthy, and fond of pomp and show. This did not altogether please King Egfrid; and it perhaps partly induced him to agree to a proposal made by Archbishop Theodore, that more bishoprics should be erected within the very large diocese of Northumbria.

**Q.** What was Wilfred's view of this measure?

**A.** His haughty spirit could not endure the idea of his power being lessened, and he made so determined an opposition to it, that Archbishop Theodore deprived him of his see.

**Q.** What did Wilfred do in consequence?

**A.** To the extreme surprise, and we may add the amusement of his countrymen, he set off to lay his complaints before Pope Agatho, A. D. 678. He was

\* The old British churches were probably only lighted by the door, and by one eastern opening. Even those attached to the monasteries seem only to have received light from circular-headed loop-holes. Glass was used by the Romans when in Britain, but not for glazing windows. This seems therefore hitherto to have been an unknown luxury in Britain.

the first person in England who ever appealed to the Pope.\*

**Q.** Did Archbishop Theodore and King Egfrid pursue their design of dividing the diocese of Northumbria?

**A.** Yes, the bishopric of Hagulstad or Hexham, was now erected in it, and that of Lindisfarn or Holy Isle, restored. A Bishop was also placed at Whithern, in the northern or Scottish part of the kingdom, and another at Lincoln, where Blecca had built the stone church in the days of Paulinus, as before mentioned. This however was now in ruins.

**Q.** What was the result of Wilfred's appeal?

**A.** The Pope decided in his favour, and gave him letters to King Egfrid, ornamented with a bull, and a seal of wax. When Wilfred however returned, and displayed them to the King and clergy of Northumbria, he found both himself and the letters treated with great disregard. No one was inclined to disturb the existing arrangements, and King Egfrid at last put Wilfred himself in prison for nine months, and finally banished him.

**Q.** You said that the Pope's letter was ornamented with a bull. What do you mean by a bull?

**A.** It was a leaden seal, with the images of St. Peter and St. Paul upon it, which was hung on the Pope's letters. From this, the letters themselves in after years were called bulls. The Anglo-Saxons were accustomed to sign their letters with a rood-token, or mark of a cross.

**Q.** Why is it of importance to remember that the papal letters were thus disregarded now in England?

**A.** Because it shows us that at this period the

\* Being driven by a storm on the shores of West Friesland, he there spent some time in labouring to convert the natives, who were Pagans. Adalgisus, their king, becoming a Christian, the people followed his example in great numbers, and Wilfred enjoyed the blessing of leaving a large portion of the natives Christians when he pursued his journey to Rome.

Church in England did not feel herself bound to yield to the decision of the see of Rome in matters affecting her own internal arrangements. Theodore, though he was himself sent here by the pope, acted in this case quite independently, and did not think it necessary either to suppress the additional sees in Northumbria, or to re-admit Wilfred to that of York.

**Q.** Do you think that Wilfred's countrymen dealt harshly with him?

**A.** There may have been, and probably was, some little severity in the treatment he received; for after he was banished from Northumbria, it seems that the influence of King Egfrid drove him successively from one Saxon kingdom to another, till he scarcely knew where to find a resting-place. He however brought the storm upon himself by his proud, self-willed, and ambitious temper, which he never appears to have been able effectually to subdue.

#### CHAP. III.—SECT. III.—*Seventh Century continued.*

**Q.** Where did he at last find a refuge?

**A.** In the little pagan kingdom of Sussex, where he laboured diligently to convert the people to Christianity.

**Q.** In what condition did he find the kingdom?

**A.** Its king, Ædilwalch, had married a Christian princess, and having embraced her faith had lately been baptized at the court of Wulfhere, king of Mercia. A little colony of Scottish monks was settled with their abbot Dicul at Bosenham, near Chichester; but the poor people were still all pagans, and just at this time in utter misery from the effects of a most severe famine.

**Q.** What had been, humanly speaking, the immediate cause of this terrible famine?

**A.** The want of rain for three years successively. The wretched people were reduced to such distress,

that forty or fifty of them at a time would go to the top of the cliffs or to the sea-shore, and hand in hand throw themselves into the waters.

**Q.** How did Wilfred instantly win the hearts of these poor creatures?

**A.** By showing them how to catch fishes, both in their rivers and in the sea. Hitherto they had only known how to take eels out of the mill-ponds. The supply of fish being abundant relieved their immediate pangs of hunger, and it is recorded that on the day in which Wilfred first baptized several new converts, it pleased God to afford relief to the country by genial showers of rain.

**Q.** In what part of Sussex did Wilfred at last fix himself?

**A.** In the peninsula of Selcey, or the Sea-calf, given him by King Ædilwalch as the bishop's see: there he founded a monastery, A. D. 681.

**Q.** What bishoprics had been erected in Mercia the year before this?

**A.** Leicester or Chester, Worcester, and Hereford, A. D. 680.

**Q.** Give me some account of two celebrated monasteries which were erected in Northumbria about this time.

**A.** They were those of Wearmouth and Jarrow, built A. D. 674, and A. D. 682. They lay only five miles apart, on the respective banks of the Wear and the Tyne, and owed their erection to Biscop, surnamed Benedict, a Northumbrian noble, who devoted all his wealth and his time to this purpose, and laboured earnestly for the welfare and improvement of the monks whom he placed there.

**Q.** What workmen were employed in these buildings?

**A.** Chiefly masons from Gaul, who laboured so rapidly, that in one year from its foundation the abbey of Wearmouth was roofed in, and service was solemnized there. Benedict also fetched glaziers from

Gaul, who glazed the windows of the church, the refectory, (or dining-room) and the cloisters, and who instructed the Anglo-Saxons in the art of making glass themselves.

**Q.** What other efforts did Benedict make to obtain every possible advantage for his beloved monasteries?

**A.** He travelled no less than six times to Rome to collect books, pictures, &c., for the service and ornament of his twin abbeys. He also prevailed on John, the precentor (or leader of the choir) at Rome, to return with him to England, to instruct his monks in the best style of church music.

**Q.** What did John do for them?

**A.** He taught them to sing and to chant, and then he marked out for them a course of Church music for the whole year, which was soon adopted in many other places. There was in the abbey of Wearmouth at this time, (about A. D. 680) a young child of eight years old, who had been placed under the care of Benedict. This child was Bede, of whom we shall hear more by and by.

**Q.** Relate the circumstances which led to the conversion of the Isle of Wight, now the only remaining heathen territory.

**A.** Cadwalla, King of Wessex, invaded it about A. D. 686, after making a vow that if successful, he would devote the fourth part of it to the service of the Church. Having conquered the island and its King Atwald, he resigned the devoted portion of land to Bishop Wilfred, who arrived there at the time.

**Q.** What was the result of this?

**A.** The Bishop left clergy on the island to instruct the people in the Christian faith; and their general conversion soon followed. When Bishop Wilfred quitted Sussex, the Isle of Wight was annexed to the diocese of Winchester, in which it still continues.

**Q.** How were Wilfred's latter years spent?

**A.** Chiefly in contentions with his countrymen, who refused to be governed by the decrees of Rome in his favour. Shortly however before his death,

an English synod restored to him the abbey of Ripon, and allowed him to fill the see of Hexham, where he ended his troubled days, A. D. 709.

CHAP. III.—SECT. IV.—*Seventh Century concluded.*

**Q.** To return to Archbishop Theodore. Tell me what he did to induce people to build churches in country places.

**A.** He obtained a licence from the different Saxon Kings, which permitted any person who should build a church upon his estate to enjoy the patronage of it. This acted as a great encouragement to country church building.

**Q.** What do you mean by patronage?

**A.** The power to nominate (or name) a clergyman to officiate in such a church.

**Q.** Will not this permission help to account for the different sizes of parishes, and the existing rights of patronage?

**A.** Yes: the intention seems clearly to be, that every large estate should possess a church of its own, built by the owner of the estate, to which he should have the right of nominating the clergyman. As estates varied greatly in size, so the parish or district of this clergyman would likewise vary.

**Q.** When was Archbishop Theodore released from his earthly labours?

**A.** A. D. 690, when he died, at the great age of eighty-eight. He may be considered as one of the ablest of English primates. Berthwald, abbot of Reculver in Kent, succeeded him A. D. 692.

**Q.** What prelate was about this time filling the see of Holy Isle?

**A.** Cuthbert, formerly abbot of Melrose on the Tweed. He led a life of sincere devotion and humility, and he seems to have been possessed of peculiar powers of eloquence and persuasion.

**Q.** Does not Bede give us some account of his life at Melrose?

**A.** Yes. He tells us he was wont to leave the abbey for days and even weeks together, to preach to the poor ignorant natives who dwelt high up amid craggy and almost inaccessible mountains. Even these rugged mountaineers were softened by his gentle and persuasive address, and numbers of them were induced to embrace the truths of the Gospel.

**Q.** What missionary labour was undertaken about this time by some members of the English Church?

**A.** The conversion of the remaining pagans of West Friesland. With this view, Willibrord, a priest, who had been educated at the monastery of Ripon, set out with eleven companions. They first repaired to the court of Pepin d'Héristal, mayor of the palace in France, who had lately conquered the country of West Friesland.

**Q.** How did Pepin receive them?

**A.** Very well. He himself was soon baptized by Willibrord, and he gave the missionaries every encouragement in their undertaking.

**Q.** What was its result?

**A.** A very successful one. Willibrord was soon settled at Utrecht, as Archbishop of West Friesland; a number of schools and monasteries were by degrees built by him, and several bishoprics erected and furnished with Bishops from his own retinue of missionaries. Willibrord died about A. D. 741.

**Q.** In what other countries was the Gospel preached at this time by English clergymen?

**A.** In Prussia, and on the borders of the Rhine, where two English priests named Ewald were martyred by the natives near Cologne, A. D. 695.

**Q.** What code of ecclesiastical laws was drawn up in England towards the close of this century?

**A.** That of Ina, King of Wessex, A. D. 692. In this code we find regulations made for the due payment of a rate called Church scot, or Church rates, for the repair of churches, and the supply of all things ne-

cessary for the performance of Divine worship. These laws impose fines for Sabbath breaking, and for delaying the baptism of infants. The Sabbath was reckoned from sunset on Saturday to sunset on Sunday.\*

CHAP. III.—SECT. V.—*Eighth Century.*

**Q.** What famous monastery was erected in the fens of Lincolnshire early in the eighth century?

**A.** That of Croyland, built by Ethelbert King of Mercia, about A. D. 714.

**Q.** What induced Ethelbert to fix upon such a wild desolate spot?

**A.** Some years before this, (A. D. 699,) Guthlac, a young man of noble family had retired from the world, and devoted himself to a solitary life in the fens of Lincolnshire. He was the first Anglo-Saxon hermit, and was visited in his retreat by Ethelbert, then an exile and wanderer, who received from Guthlac both shelter and advice. In after years, Ethelbert, in gratitude to the memory of his benefactor, built this noble monastery over his tomb.

**Q.** Was it not difficult to erect so large a building in such a morass?

**A.** Yes: enormous wooden piles were first driven into the ground, and then earth was brought in boats from a distance of nine miles, to assist in strengthening the foundations. Thus arose this singular pile in the midst of the marshes: its riches and consequence increased rapidly, and in later times, it became a place of refuge for more than one fugitive of the royal house of Mercia, its founder.

**Q.** You have mentioned Ina, as being now King of

\* May there not be a trace of this old mode of reckoning still lingering in our Saturday half-holidays? If it extended to the continent, it may help to account for the foreign custom of giving up the Sunday evenings to amusement.

Wessex. With whom was he engaged in perpetual conflicts?

A. With Geraint, the British King of Cornwall. It seems that the Britons still maintained their independence in Cornwall, Devon, and part of Somerset: in the latter county there was even now a British Bishop, and up to this time the abbey of Glastonbury belonged to the Britons. King Ina wrested it from them, A. D. 721, and at the request of his nephew Aldhelm, bishop of Sherborne, he rebuilt it with great magnificence.

Q. Where did King Ina pass his latter days?

A. In Rome. It had been formerly the custom of the Britons to perform pilgrimages to Jerusalem: the Anglo-Saxons now satisfied themselves with a journey to Rome. Unfortunately, it was becoming a common practice for persons to throw up their home duties, and crowd to the papal city, where they often ended their days. Ina resigned his crown and followed the general example, founding a Saxon school at Rome, for the education of those of his young countrymen who might desire instruction there.

Q. What funds did he devote to the maintenance of this school?

A. It is supposed that the tax of Romescot was levied for this purpose. This was a tax of a penny from each householder in Wessex who could afford to pay it. It was afterwards called Peter's pence, and was by degrees claimed by the Popes, as due to the see of Rome, or St. Peter's. It was paid, with occasional interruptions, for seven centuries.\*

\* Historians differ as to the time when this tax was first levied. Some believe that Ina first imposed it as mentioned above, for the support of the Saxon school at Rome; others maintain that it owed its origin to Offa, who was king of Mercia, some years later than this. Ina probably could only levy it in his own kingdom of Wessex, and very likely Offa followed his example by imposing it upon his kingdom of Mercia.

CHAP. III.—SECT. VI.—*Eighth Century continued.*

**Q.** Give me some account of Aldhelm, whom you have mentioned as Bishop of Sherborne.

**A.** He was a good man, and one who conferred great benefits upon his countrymen. He built the abbey of Malmesbury, and endowed it with so large an estate, that it would take a man a great part of a day to walk round its borders.

**Q.** Tell me one way in which he was a benefactor to the people.

**A.** He translated the Psalms for them into the Anglo-Saxon language; so that those who were ignorant of Latin were now able to understand them when they were read or sung. Guthlac also is said to have made a translation of the Psalms; Aldhelm's is rather supposed to have been a metrical version, or one adapted for singing.

**Q.** How did Aldhelm manage to teach the people to sing?

**A.** When abbot of Malmesbury, he used to go and sit with his harp upon the bridge, which there crossed the river Avon, and offer to teach the common people to sing. Here a crowd soon surrounded him, and after amusing them for a while with common music, he led them on by degrees to a graver style, until at last he succeeded in teaching them to sing the Psalms of David.

**Q.** What instrument was constructed under his directions?

**A.** An organ, the first which had been built in England. Aldhelm himself describes it as a mighty instrument with innumerable tones, blown with bellows, and enclosed in a gilded case. Aldhelm died A. D. 709.

**Q.** What learned priest and monk was now living in quiet seclusion in the north of England?

**A.** Bede, whom we have already mentioned as having been in his childhood placed under the care of Benedict, the abbot of Wearmouth, where he was living, at the time of John the precentor's visit there, A. D. 680.

**Q.** Give me some account of him.

**A.** As soon as the monastery of Jarrow was built he was removed there, where he was educated under the care of the abbot Ceolfrid. In this peaceful retirement he passed the whole of his tranquil life, engaged daily in devotion, study, and teaching. He was ardent in the pursuit of knowledge, and must have found Benedict's library a great help to him. He is justly endeared to us by his piety and talents, of which he made an excellent use.

**Q.** Do any of his writings still exist?

**A.** Yes. The most valuable of them is his history of the Church in England from the arrival of St. Augustine to his own time: without this record, we should know but very little indeed of the early Anglo-Saxon Church.

**Q.** What part of the Scriptures did he translate into Anglo-Saxon during his last illness?

**A.** The gospel of St. John. One of his pupils sat by his side, writing it from his dictation. Upon the day of Bede's death, there still wanted one chapter to finish the gospel. The young man ventured to suggest this, and Bede at once told him to take his pen, and write quickly. He did so; and the work was concluded. Bede expired tranquilly that same evening, at the age of 63. It was on the eve of Ascension-day, A. D. 735.

**Q.** Where was he buried?

**A.** At Jarrow. Long afterwards, however, his bones were removed to Durham, and there enclosed in a handsome shrine. A plain stone now covers the spot where they rest, and upon it is this inscription: "Here lie the bones of the venerable Bede."

**Q.** What English clergyman was now preaching the Gospel among the pagans of Germany?

A. Winfred, who had joined Archbishop Willibrord at Utrecht, about A. D. 716.\*

Q. Tell me more about him.

A. He afterwards received consecration from the Pope, who appointed him Missionary Bishop to the Germans on the east of the Rhine, under the name of Boniface. He was a most energetic prelate, and has been called the Apostle of the Germans. He at last suffered martyrdom with several of his clergy, being slain in a tumult of the pagans near Dockum in East Friesland, A. D. 755.

Q. Did Winfred's long residence abroad cause him to lose his interest in his native land?

A. By no means: he was always deeply concerned for the welfare of his own country, and kept up a correspondence with many of the Anglo-Saxon clergy and princes. We must not, however, omit to notice that he placed the German Church very much under the control of the Pope, and tried hard to persuade the Anglo-Saxon Church to submit itself more completely to papal guidance, for which purpose he wrote a letter of exhortation to Cuthbert, then Archbishop of Canterbury, which however proved entirely unavailing.

### CHAP. III.—SECT. VII.—*Eighth Century continued.*

Q. What events took place in the British Church during this century?

A. Elvod, Bishop of Bangor, introduced into his diocese the practice of keeping Easter, &c. according to the Anglo-Saxon time and customs, A. D. 755. His example was followed by South Wales, A. D. 777. This placed the British Church in communion with

\* The year A. D. 716, is marked in the annals of the Church of Scotland, as being the one in which the monks of Iona first agreed to conform to the customs of the Anglo-Saxon Church, in the keeping of Easter, &c. Naitan, king of the Picts, with his subjects, had yielded a few years earlier.

those of England and Rome. It still however maintained its independent government, and did not yield obedience to the see of Canterbury till the twelfth century.

**Q.** What new custom was now introduced as to the burial-place of distinguished men?

**A.** They were sometimes buried *inside* the churches, which had hitherto been forbidden. Cuthbert, Archbishop of Canterbury, obtained permission to this effect from Eadbert King of Kent. Accordingly, the cathedral of Canterbury, which Cuthbert had rebuilt, became the burial-place of many eminent men.

**Q.** What eminent Prelates successively filled the see of York during a part of the eighth century?

**A.** Egbert and Albert, who were both celebrated for their piety and learning. Egbert ruled the Church with great ability for more than 30 years, and was then succeeded by his near relation Albert. They enriched the city of York with a library, which contained many valuable works.

**Q.** Can you tell me the names of any of them?

**A.** Many of the writings of the primitive fathers were there; also a few of the Roman historians, orators, and poets; the Greek philosopher Aristotle; the works of Aldhelm and Bede, &c. &c.

**Q.** Give me some further account of Archbishop Albert.

**A.** He was a pattern of goodness and justice; an excellent ruler of the Church; the hope and comforter of the poor and the distressed. He was moreover very learned, and spent a part of his time in teaching in the school or college, which was attached to the monastery at York.

**Q.** Did he not greatly embellish York cathedral?

**A.** Yes: he repaired it, and adorned it with great magnificence, placing an altar of uncommon splendour over the spot where King Edwin had been baptized.

**Q.** Give me some description of it.

**A.** It was adorned with gold, silver, and precious

stones : behind it arose a massive cross of like precious materials, and above it, suspended by a chain from the ceiling, hung a large chandelier with nine rows of lights, (three in each row,) to give light by night. Archbishop Albert also presented to the cathedral a sacramental wine-cup or flagon, of pure gold.

*Q.* What more did he do for the city of York ?

*A.* Finding that a second church was needed there, he set about building one, of which his friends and pupils, Eanbald and Alcuin, were the architects. This was consecrated only a few days before his death, which took place A. D. 782.

### CHAP. III. — SECT. VIII. — *Eighth Century concluded.*

*Q.* Who took charge of the school and library at York after Albert's death ?

*A.* Alcuin, who had been the pupil and friend both of Egbert and Albert. He was born about the time of Bede's death, (A. D. 735) and was educated entirely at York. He became much celebrated for his knowledge, and was the great restorer of learning in many countries of Europe.

*Q.* What was the general state of learning in England at this time, as compared with that of other European countries ?

*A.* England and Ireland were far superior in learning to most other parts of Europe. From the time of the arrival of Archbishop Theodore, A. D. 669, to that of the great invasion of the Danes, A. D. 832, England enjoyed a more settled state than many of the countries abroad, and this greatly encouraged the rapid progress of literature. The sad havoc afterwards committed by the Danes, of which we shall by and by hear, uprooted almost every trace of learning in England, and was followed by a lamentable period of ignorance.

*Q.* Give me some further account of Alcuin.

*A.* He was persuaded to spend most of his latter

years at the Court of Charlemagne, Emperor of the West. This great man valued highly the advice of Alcuin: he made him his confidential friend, placed him at the head of the school of the palace, (by which means he became the instructor of the Emperor's children,) and made him the regulator of public education throughout his extensive dominions.

*Q.* What were Charlemagne's dominions?

*A.* France, the Netherlands and its neighbourhood, together with a considerable portion of Germany, Spain, and Italy; Alcuin had therefore a large field for his exertions.

*Q.* What steps did he take to promote learning in these various countries?

*A.* He prevailed on Charlemagne to found a school in every city where a Bishop resided, and at every great monastery. Most of these received some of Alcuin's pupils for their teachers, and when Charlemagne founded the university of Pavia, in Italy, Alcuin sent there his pupil Iohannes (or John) Scotus, to encourage the rising establishment.

*Q.* What controversy agitated the Church in the days of Alcuin?

*A.* One respecting the worship of images. Leo, Emperor of the East, found that the people had been led to worship the images which were now frequently placed in the churches. He, therefore, issued a decree, A.D. 726, directing their removal: the Roman Church however, with the Pope at its head, bade defiance to the Emperor, and insisted on retaining the images. A synod afterwards convened at Nice, A.D. 786, decreed that it was lawful to keep the images in the churches, and approved of a certain adoration being paid to them.\*

\* This controversy caused Leo to lose a great part of Italy, which had hitherto belonged to the Eastern Empire. The Romans, irritated by Leo's decree against images, rebelled, and erected themselves into an independent state with the Pope at their head, who thus became for the first time a temporal Prince, A. D. 730,

**Q.** Can you tell me what views the English prelates entertained upon this subject ?

**A.** Yes : we happily have positive proof that the Bishops and clergy in England expressed great surprise and indignation at the decrees of this council of Nice, and that they pronounced the worship of images to be a doctrine which "the Church of God holds accursed."

**Q.** Where do we find these sentiments thus expressed ?

**A.** In a letter written by Alcuin to Charlemagne. Alcuin happening to be in England, A.D. 792, the English Bishops engaged him to write a letter for them to Charlemagne, which should thus express their opinions. He did so ; and writing in the name and with the authority of the British Church, and employing sound scriptural arguments against this practice, he effectually engaged Charlemagne to use all his influence to stop it.

**Q.** Where did Alcuin end his days ?

**A.** At Tours, on the banks of the Loire in France, whither he retired a few years before his death, which took place A. D. 804. Alcuin employed himself here chiefly in correcting manuscripts of the Holy Scriptures ; a short time before he died, he sent Charlemagne a copy of the whole Bible, in one volume, which had been carefully corrected by himself throughout. In those days this was a very valuable present.

**Q.** What powerful Prince had been reigning over a great part of England, during the latter part of this century ?

**A.** Offa, King of Mercia, who was thus contemporary with Charlemagne. He was a cruel and avaricious Prince, who oppressed the Church in various ways to aid his own ambitious designs. He died, A. D. 796, and soon after this the various Saxon kingdoms were united under one head, Egbert, King of Wessex, who thus became King of England.

\* Offa raised the see of Lichfield, in Mercia, into an Archbishop's see: this arrangement however only existed for a few years.

CHAP. III. — SECT. IX. — *Ninth Century.*

**Q.** When and where was Egbert crowned?

**A.** At Winchester, his seat of government, A. D. 827. Before he had long enjoyed this new dignity, the whole kingdom began to suffer from the violence of a terrible enemy, the Danes, who were wild pagans of Sweden, Norway, and Denmark.

**Q.** What appears to have been their principal object in invading England?

**A.** Chiefly the desire of plunder. In fact they were armies of robbers, who ravaged the country with fire and sword, sparing neither old nor young, and directing their special fury against the clergy, the churches, and the monasteries; perhaps because they thus acquired a larger booty with less warfare.\*

**Q.** Who succeeded Egbert?

**A.** His son Ethelwulph, A. D. 836. He was a Prince of peaceful habits, and of only moderate capacity, and was therefore not well fitted to rule his kingdom ably in such turbulent times.

**Q.** Who had been his instructor?

**A.** Swithin, afterwards made Bishop of Winchester; his name is very familiar to us, from its being proverbially connected with rainy summers.

**Q.** Relate the legend of St. Swithin.

**A.** It is as follows. He had been buried by his own express command, in the open churchyard at Winchester. After a while, the monks wished to remove his bones into the church, and place them in the choir. They fixed upon the 15th of July for doing so, and made their arrangements to convey his remains in solemn procession to their new resting-place. On that day however it rained violently, and for thirty-nine days afterwards the clouds poured down such torrents of water, that the

\* Charlemagne, a professed Christian, had exercised great cruelties upon their nation, which may have induced them to look with real dislike upon Christianity.

monks abandoned their scheme, thinking it displeasing to Providence. Hence arose the popular belief that if rain fall on St. Swithin's day, it will be wet for forty days successively.

**Q.** What synod was convened by Ethelwulph towards the close of his reign?

**A.** That of Winchester, A. D. 755, composed as usual of the temporal nobility, the Bishops, clergy, and monks. Sanctioned by them, Ethelwulph made a donation to the Church, which has sometimes been imagined to be the grant of tithes. They however had been paid from very early times: the words of Ethelwulph's charter seem to imply, either that he himself gave some of his own lands to the Church as a gift; or else that he exempted the lands which the Church already possessed, from all services and taxes whatsoever.

**Q.** What pension did Ethelwulph settle upon the see of Rome, during a visit which he paid there?

**A.** 100 mancuses or marks, as a yearly gift to the Pope, and 200 to be expended annually for supplying lights for the churches of St. Peter and St. Paul.

**Q.** Who accompanied Ethelwulph in his journey to Rome?

**A.** His youngest son Alfred, then seven years old. This was the little boy's second visit to Rome, for his father had sent him there two years before, with some careful attendants. No doubt these early recollections made a deep impression on Alfred's young mind, and may partly account for the marked respect with which he treated the see of Rome during his whole life. Ethelwulph carried with him some handsome presents for the Pope.

**Q.** Of what did these presents consist?

**A.** Of a crown of pure gold, weighing 4lbs.; two vessels and images of gold; a sword adorned with gold; four Saxon dishes of silver gilt; and several valuable dresses.

**Q.** By whom was Ethelwulph succeeded?

**A.** By his four sons successively. During the reigns

of three of these Princes, the country was harassed incessantly by the Danes, from whom the Church suffered most severely.

**Q.** In what part of England did these invaders begin their ravages?

**A.** In the north, where the country was but ill prepared for defence. Two native Princes had been quarrelling there: both had seized upon Church lands, and both reaped a severe punishment. They, and all their followers, were killed by the Danes, A. D. 867.

**Q.** What great monasteries did the Danes destroy at this time?

**A.** Those of Beverley, Ripon, Whitby, Lastingham, Jarrow, Hexham, Lindisfarne, and some others.

#### CHAP. III.—SECT. X.—*Ninth Century continued.*

**Q.** What did Eardulf, Bishop of Lindisfarne, do when he heard that the Danes were approaching?

**A.** He deemed it advisable to seek out a safer place of refuge. Accordingly, a little procession, leaving the shores of Lindisfarne, set off across the country to find another dwelling-place. It consisted of the Bishop, the priests, monks, and choristers, followed by a great number of Christians of the neighbourhood, men, women, and children. They carried with them the church books and holy vessels, and a bier containing the bones of Cuthbert, Aidan, and King Oswald, which was borne by seven stout Northumbrians.

**Q.** Where did they bend their steps?

**A.** First to the Cheviot Hills, and Cumberland, then onwards to Witherne in Scotland, where they remained till the danger lessened; they then set off southwards, wandering for many months among the woods and hills, and daily assembling themselves for prayer and thanksgiving around the bier of St. Cuthbert.

**Q.** Where did they at last settle themselves?

**A.** They paused for a while at Crayke, a little

monastery which lay buried in deep woods; and at length, when more tranquil days dawned upon the Church, they finally rested at Chester le Street, to the north of Durham, where Eardulf fixed his see.

*Q.* Tell me what befell the monastery of Croyland?

*A.* It was destroyed by the Danes, A. D. 870.

*Q.* Give me some particulars of its destruction.

*A.* Whilst the abbot and the monks were performing matins, news was suddenly brought that the Danes were approaching. In consternation and haste, the youthful and strong were sent away with most of the valuables, to hide themselves in the neighbouring marshes. The golden table of the great altar and the chalices were sunk in the waters; but the former being too large to be concealed was drawn out again.

*Q.* How did the abbot prepare to receive the invaders?

*A.* He and those who were too young or too old to escape, put on their sacred vestments, and, assembling in the choir, they passed the fearful interval in devoutly chanting the Psalms. Meantime the storm of war rolled nearer and nearer; the distant villages appeared in flames, the clamours increased more and more, until soon a fierce horde of pagans burst into the abbey.

*Q.* What was the result?

*A.* For one moment they were awed by the dignified scene they beheld; but the next, the work of death began. The abbot was slain at the altar, young and old alike were massacred, and one little child, of ten years old, alone survived to tell the dismal tale.

*Q.* How did it happen that his life was spared?

*A.* The younger Sidroc, one of the Danish leaders, touched with his youth and beauty, threw a Danish tunic over him and bade him keep close by his side, and thus his life was saved.

*Q.* What became of him?

*A.* Sidroc took him with him the next day to the

abbey of Peterborough, which was also destroyed; but the child soon contrived to escape into a wood, and walking all night, he reached Croyland early in the morning. There he found the younger monks, who, having left their hiding-place, were endeavouring to put out the fire which was still raging in many parts of the building.

*Q.* What treatment did Edmund, Prince of East Anglia, suffer at the hands of these cruel Danes?

*A.* He was barbarously murdered by them, for refusing to forsake his religion. They tied him to a tree, and shot him to death with arrows.

### CHAP. III. — SECT. XI. — *Ninth century concluded.*

*Q.* What was the condition of the Church upon the accession of Alfred (Ethelwulph's fourth son), A. D. 872?

*A.* It was in a sad state: the Danes had laid low many sacred buildings, driven away or destroyed the Bishops and clergy wherever they had the power to do so, and burned all the libraries and manuscripts within their reach. The consequence was, that misery and ignorance had overspread the land; and when Alfred first began to reign, there was not a priest south of the Humber who could translate Latin into English.

*Q.* What steps did Alfred take to improve the state of the country?

*A.* As soon as ever the Danes permitted him an interval of peace, he earnestly set to work for the good of the Church and the people: he invited learned men to come over from other countries; he raised up new religious buildings; encouraged translations of the Scriptures, and altered and improved the whole plan of government.

*Q.* Is it not supposed that he was the founder of a school at Oxford?

*A.* It is said that he restored one which had been

founded there by Archbishop Theodore. Among the teachers whom Alfred placed there was Grimbald, from St. Omer, who was also a clever architect: he built the church of "St. Peter's in the East," at Oxford, the crypt of which exists now, though the present church is of later date. He also erected a cathedral at Winchester, Alfred's seat of government.

Q. How did Alfred show a marked care for the external welfare of the Church in his treaty with the Danes?

A. They having surrendered and received baptism, were about to be placed as peaceful colonists in Norfolk and Suffolk, and by the arrangements then made, Alfred bound them distinctly to pay their tithes, and all other Church dues whatsoever.

Q. How did he personally show that a deep sense of religion pervaded his daily life?

A. He regularly attended the daily service of the Church, set apart eight hours out of every twenty-four, for the service of religion, and devoted half his revenues to religious and charitable purposes.

Q. Tell me the names of some of Alfred's chief friends and assistants in the education of his subjects.

A. The abbot St. Neots; Grimbald, already mentioned; John Scotus Erigena, (or John the Irish-born Scot); Plegmund, Archbishop of Canterbury; Asser, a native of St. David's in Wales, who afterwards wrote the life of Alfred, &c. &c.

Q. In what religious controversy was John Scotus Erigena concerned?

A. In that concerning transubstantiation, or the belief that the bread and wine administered in the Lord's Supper are actually *changed* into the natural substance of the body and blood of Christ. Erigena wrote strongly against this new doctrine, which was then taught by Paschasius Radbert, a French monk.

Q. How did Alfred *personally* labour for the increase of knowledge among the people?

A. With the assistance of his friends, he made va-

rious translations from Latin into Anglo-Saxon or English, which he thought would, in different ways, assist the clergy in their instruction of the people.

*Q.* Mention some of these translations.

*A.* They consisted of various portions of Scripture ; Bede's Ecclesiastical History, the Consolations of Boethius (a treatise of a Christian philosopher in the sixth century), and Pope Gregory's Pastoral.

*Q.* Were there not several copies of the latter work made ?

*A.* Yes : a copy was sent to each Bishop, with a style or golden pen fastened to it, and a direction that it should be laid in the church, and all persons solemnly enjoined not to remove it.

*Q.* What was the object of this work of Gregory's ?

*A.* It was a manual of directions to the clergy, and contained a list of the various penances to be performed for different sins.

*Q.* Was there any means of avoiding the required penances ?

*A.* Unhappily there was : a lamentable practice was now creeping into the Church, permitting the offender to pay a certain fine in money, instead of undergoing his allotted penance. This led in after years to fearful abuses.

*Q.* Was any other error at this time making its way into the Church in England ?

*A.* It is to be feared that the practice of image worship had in some measure been admitted here ; for in the Decalogue, or Ten Commandments, with which Alfred prefaced his laws, we look in vain for the *second*, which forbids the worship of any graven image : it is entirely omitted ; and at the end of the others (as a tenth Commandment,) we find simply these words,—“Thou shalt not make to thyself gods of *gold* and *silver*.” \*

\* The second commandment distinctly forbids the bowing down to, or worshipping, any image whatsoever. So long therefore as this

**Q.** Do any of the manuscripts of this period still exist?

**A.** Yes: two of them in particular deserve to be mentioned; one is a Latin version of the four Gospels, interlined with an Anglo-Saxon or English translation, each Latin word having the corresponding English one placed just above it. This was the work of two individuals, called Farnen and Owen: it is now in the Bodleian Library at Oxford.

**Q.** Give me some account of the other manuscript you mentioned.

**A.** It belonged to the see of Lindisfarne, and was a copy of the four Gospels written by Eadfrid, one of the Bishops of that see. A priest named Aldred, probably about this period, interlined it with an Anglo-Saxon version, and this work is now known by the name of the Durham Book: it was adorned with golden bosses and precious stones, as well as with some curious illuminations.

**Q.** To what very distant people did Alfred send a messenger with presents?

**A.** To the Christians in India, where St. Thomas had first preached the Gospel. Hearing that they were in distress, he sent the Bishop of Sherborne to them, laden with presents. The bishop returned home after a prosperous journey, about A. D. 884, bringing with him various eastern jewels and spices.

**Q.** Have you any events to notice in the Church in Wales during Alfred's reign?

**A.** Several synods were held there; but their principal acts appear to have been the excommunication of different native Princes, for crimes which they had committed.

continued in force, the image worship permitted by the Church of Rome was expressly contrary to Scripture. Hence arose, doubtless, the desire of the Church of Rome to get rid of this commandment.

CHAP. III.—SECT. XII.—*Tenth century.*

*Q.* By whom was Alfred succeeded?

*A.* By his son Edward the Elder, A. D. 901. He, by the advice of Plegmund Archbishop of Canterbury, erected three new bishoprics in the West.

*Q.* Where were their respective sees fixed?

*A.* One at Wells, which still remains; another at Crediton, in Devonshire; and the third at Padstow, or St. Petrock's, in Cornwall. These two latter were probably erected to subdue the British Church, which still continued independent in that neighbourhood: they were afterwards united at Exeter. Edward also divided the bishopric of Sherborne, adding a new see at Wilton.

*Q.* What was the condition of the Church during the reign of Edward the Elder?

*A.* Notwithstanding the labours of Alfred to restore learning among the clergy, the troubled state of the country prevented their taking due effect, and superstition certainly increased. Edward is said to have founded a school at Cambridge, as his father had done at Oxford; thus giving a beginning to the second English University.

*Q.* How was it that the intercourse with Rome was much broken off at this time?

*A.* It was owing to the miserable and disgraceful state of the see of Rome, which unhappily was for some years the scene of bitter strife and contention between a series of unworthy prelates.

*Q.* What was the general state of the Church of Europe at this period?

*A.* It was everywhere suffering from the perpetual warfare of the different European nations, which caused the period succeeding Alfred's death to be a gloomy one in other countries, as well as in England. We must observe that there was one happy exception to this, in the prosperous state of the Church in Wales.

**Q.** Who was now King of that little territory?

**A.** Howel, surnamed the Good, who reigned over Wales from A. D. 907 to A. D. 948, during which time the Welsh enjoyed the blessings of peace, and of a wise administration of the laws. Howel did homage for his dominions to Edward the Elder and Athelstan.

**Q.** Who succeeded Edward the Elder?

**A.** His son Athelstan, A. D. 925. During his reign a difference arose as to whether the monasteries should be restored, or whether the care of the Church should be left entirely to the Bishops and secular clergy.

**Q.** Why do you suppose there was any hesitation about restoring the monasteries?

**A.** Because the monastic system had greatly fallen away from its primitive simplicity, and caused many evils in the Church. Numbers had crowded into the monasteries who were entirely unfit for them, and who led such improper lives, that great irregularities had arisen in many places.

**Q.** Had not the monasteries however been useful to the Church?

**A.** Very much so. They had served as places of refuge to the destitute and oppressed, and of education to the young; they had also been most valuable as the depositories of learning. We must, humanly speaking, attribute to the monasteries the preservation of the various copies and translations of the Holy Scriptures, which were very carefully preserved and cherished by the monks of old. These peaceful religious retreats were more needed in such turbulent days than in after years, when kingdoms were no longer exposed to invasion by hordes of pagans, and were less commonly torn in pieces by civil wars.

**Q.** How did the differences of opinion with respect to the monasteries terminate?

**A.** We may gather that the favourers of the monastic system gained their point, as we find that Athelstan restored and founded several religious houses.

Theodred the Good, Bishop of Elmham and London, rebuilt St. Paul's Cathedral also about this time.

Q. Who succeeded Athelstan ?

A. His brother Edmund, A.D. 940. About this time Odo, Bishop of Sherborne, was promoted to the see of Canterbury. It is difficult now to estimate justly the character of this prelate. It, however, seems probable that he laboured earnestly to perform all his duties, but that he naturally possessed a very stern unbending temper, which occasionally led him to act with harshness.

Q. What celebrated monk was now rising into notice ?

A. Dunstan, who is supposed to have been educated at Glastonbury, by some learned Irish pilgrims. He probably thus imbibed in his early years that love and reverence for Glastonbury which clung to him through his whole life.\*

Q. Did not he become abbot of Glastonbury ?

A. Yes, A. D. 943. The following year, King Edmund granted him a charter, which permitted the abbot of Glastonbury to have the same authority in his jurisdiction, as the King had in his courts.

\* All sorts of strange exploits are attributed to Dunstan in his youth, and stories are told of wonderful miracles, &c. performed by him in his riper years. These are omitted, as other similar legends have been before, as they form no *authentic* portion of history. They were probably many of them the additions of the later monkish historians.

## CHAP. IV.

FROM DUNSTAN, A. D. 943, TO THE NORMAN CONQUEST,  
A. D. 1066.

SECTION I.—*Tenth Century continued.*

**Q.** WHO succeeded Edmund?

**A.** His brother Edred, A. D. 946, who was in every thing chiefly guided by the advice of Dunstan, for whom he had a great respect.

**Q.** What eminent man undertook the restoration of Croyland Abbey at this time?

**A.** Turketul, a valiant old soldier, who had been chancellor of the kingdom during the reigns of Athelstan, Edmund, and Edred. He had one day passed near Croyland, on his way to York, and lodged for the night with the three old monks, who were now the sole tenants of the ruined building.

**Q.** What was the consequence of Turketul's visit to Croyland?

**A.** He became deeply interested in the past history and future fate of the abbey, and at length retired there himself, invested with the dignity of abbot, and devoted all his wealth to its restoration. One of the three poor old monks there was Turgar, the child who had been saved by Sidroc, the Dane, A. D. 870.

**Q.** How did the undertaking prosper?

**A.** The little community increased rapidly: many learned men soon gathered round Turketul, who had the old monks carried about in a litter, that they might see the progress of the buildings. He set up a school there which he used to visit daily, attended by a servant, who carried a basket full of dried fruits, nuts, apples, or pears, which he distributed as rewards among his young pupils.

**Q.** Did Turketul live long in this peaceful retirement?

**A.** Yes, for many years. At his death, A.D. 975, he left the abbey very rich in money, plate, and jewels. He also had caused a very large bell to be cast for it, which was blessed, and named Guthlac. His successor added six more, all known by different names, and being in excellent tune, they formed a delightful peal of bells, superior to any other then in England.

#### CHAP. IV.—SECT. II. — *Tenth Century continued.*

**Q.** Who succeeded Edred?

**A.** His nephew Edwy, A.D. 955.

**Q.** What great controversy began to agitate the Church in England at this period?

**A.** The struggle between the secular and regular clergy, which fearfully disturbed the peace of the Church for the next hundred years, and was even then far from being ended.

**Q.** Who were the *secular* clergy?

**A.** Those who did not conform to any monastic rule of life, and who had their own separate dwellings, much as our clergymen have now. In cathedral towns they generally formed themselves into a little society, having an estate for their common maintenance, as the deans and cathedral clergy have in our time.

**Q.** Who were the *regular* clergy?

**A.** They were monks, who therefore lived either in the monasteries, or in connection with them, and who conformed to certain fixed monastic rules of life.\*

**Q.** Under what particular monastic rule had the monks in England been living up to this time?

**A.** Probably under that of St. Basil, or one re-

\* Up to this period, all monks had not necessarily been members of the priesthood. Whole monasteries, in early times, were often composed of lay monks with a few priests among them to minister in sacred things.

sembling it, which they had in earlier days derived from the East. Dunstan and his friends now endeavoured to force upon them the far stricter rule of St. Benedict, which had been founded in Italy, by Benedict of Nursia, A. D. 529, but had not as yet been introduced into England. \*

*Q.* Who was the first English Benedictine abbot?

*A.* Dunstan himself, who had taken the monastic vows at Fleury, near Rouen in Normandy, where there was then a celebrated Benedictine monastery. Dunstan filled his abbey at Glastonbury with Benedictine monks, and used all his power and influence to raise up similar Benedictine establishments all over the country.

*Q.* Mention one great point of controversy between the Benedictines and the secular clergy.

*A.* The Benedictines insisted upon the celibacy of the clergy; (that is, they forbade them to marry); and as to those who were already married men, they tried to force them to forsake their wives and families, and embrace a monastic life. †

*Q.* Were not the Benedictines acting wrongly?

*A.* Certainly they were. The Scriptures do not command the celibacy of the clergy; therefore it is lawful for them, as for other Christians, to marry at their own discretion. As to those who were already married men, if they forsook their wives, they would break the solemn vow made to God himself at their

\* The rule of St. Benedict required that whoever adopted it should take a solemn vow to live always in that rule, never to receive any private gifts, &c. &c. This rule permitted parents to dedicate their children to a monastic life while they were still in their infancy; thus robbing them of the liberty of choice, when they were old enough to judge for themselves. Also it forbade the monks to officiate in any priestly office without the consent of their abbot; thus lessening their obedience to the Bishop of their diocese.

† The question about the celibacy of the clergy had been a contested point in several foreign Churches before this time. It had been first commended and then enjoined as a duty: this however was the first regular attempt which was made to force it upon the Church in England.

marriage, which numbers of them of course refused to do.

*Q.* What became of those who thus refused ?

*A.* They were mostly deprived of their various preferments, and thrown penniless upon the world, with their destitute wives and families.

*Q.* What national calamity happened during these days of trouble ?

*A.* A dreadful pestilence raged all over the country : it was particularly severe in London. Men looked upon it as a judgment of Providence for national sins, and began earnestly to endeavour to do something for the external good of the Church. By this means its revenues were placed upon a more secure footing, and various useful regulations were made about the general payments to the Church. We learn, by the canons of different councils held about this time, that the foundation of rural churches was in steady progress.

#### CHAP. IV. — SECT. III. — *Tenth Century continued.*

*Q.* Who succeeded Edwy ?

*A.* His brother Edgar, A. D. 959. Poor Edwy had been no favourite with the powerful and haughty Dunstan, who did not even treat him personally with proper respect. His brother Edgar, on the contrary, was a great friend and supporter of the Benedictines : their historians in later years have therefore lavished unqualified praise upon Edgar, while they have dealt very harshly with the memory of poor Edwy.\*

*Q.* What office in the Church did Edgar at once confer upon Dunstan ?

*A.* He appointed him Archbishop of Canterbury, A. D. 959. Once fixed in this important position, he fulfilled its duties well, acting with great vigour and im-

\* It is said that Dunstan encouraged Edgar to rebel against his brother ; but this seems somewhat doubtful.

partiality, and not hesitating to reprove even his patron, King Edgar himself, when he saw reason to do so.

**Q.** Have you anything to tell me of the Church in Wales about this period?

**A.** We hear that soon after A. D. 961, so great a commotion arose in this ancient Church, upon the clergy being instructed not to marry without the licence of the Pope, that the injunction was withdrawn.

**Q.** What was the state of the Church in England during Edgar's reign?

**A.** The controversy continued between the Benedictines and the secular clergy, but with very unequal results. The monastic party gained a succession of triumphs over their opponents, and we grieve to be obliged to add, that during this struggle, no little dishonesty was practised to raise the credit of particular monasteries and shrines, &c.

**Q.** Who succeeded Edgar?

**A.** His son Edward the Martyr, A. D. 974. In his reign was held the third (and the most important) council which had been convened to endeavour to adjust the differences of the clergy.

**Q.** Where was it held, and what took place there?

**A.** It was held in a large upper room at Calne, in Wiltshire, A. D. 978. The cause of the secular clergy was advocated by Beornhelm, a Scottish prelate of commanding eloquence, who supported his arguments by appeals to Scripture. So forcible was his discourse, that Dunstan could only reply that he was too old for controversy: suddenly at this moment the beams gave way, and that part of the floor upon which the secular clergy stood, broke down, nearly all of them being killed or severely injured by the fall. Dunstan and his party alone remained unhurt.

**Q.** How did the monks in after years endeavour to explain the cause of this sad accident?

**A.** They called it a miracle wrought by Providence in their favour. It has latterly, however, been con-

sidered by many to have been a contrivance of Dunstan's to rid himself of his enemies ; we can only hope that the latter may not have been the case.

Q. By whom was Edward the Martyr succeeded ?

A. By his half-brother, Ethelred the Unready, A. D. 979.

Q. In what year did Dunstan die ?

A. A. D. 988. He was buried in Canterbury Cathedral. Several years afterwards, the monks of Glastonbury pretended that his remains had been moved to their abbey, and they allured pilgrims to come and worship at a shrine which they erected there, and called the shrine of St. Dunstan. This deception lasted for nearly five centuries, when the fraud was discovered by Archbishop Warham, A. D. 1508.

Q. Was Dunstan clever in general attainments ?

A. Particularly so. He is said to have been a skilful architect, organ-builder, musician, and painter, and also a great promoter of all useful arts. We grieve to observe that such talents should have been clouded by his ambitious spirit, which led him to take many unjustifiable steps to increase the worldly power of the Church.

#### CHAP. IV. — SECT. IV. — *Tenth Century concluded.*

Q. By what enemies was the country now again harassed ?

A. By the Danes, who, encouraged by the treachery of some Anglo-Saxon nobles, and by the weakness of Ethelred's measures, again gained footing in many parts of the country.

Q. Who was now Archbishop of Canterbury ?

A. Sigeric, who unwisely recommended that a tax should be levied and paid to the Danes, to bribe them to keep the peace. This tax was called Danegeld, and was first paid A. D. 991. The peace thus obtained was however of very short duration.

**Q.** Who succeeded Sigeric in the see of Canterbury?

**A.** Elfric, A. D. 995. His monkish education led him to uphold the celibacy of the clergy; but in other respects he was the promoter of great good in the Church. He translated various portions of Scripture for the use of the people, and he also wrote two volumes of homilies.

**Q.** What books did Elfric require that each clergyman should possess, before he was admitted to priest's orders?

**A.** A psalter; a book of the lessons; one of the epistles and gospels; a book of the communion office; one of chants and hymns; a guide for penitence; a list of the saints' days kept holy by the Church; and a calendar. As the printing of books was not yet invented, the scribes at the different monasteries were accustomed to prepare written copies of all these works.

**Q.** You formerly mentioned that from the days of the Apostles there had been three distinct orders of ministers in the Church. What were they called?

**A.** Bishops, Priests, and Deacons.

**Q.** Were there any inferior officers in the Church?

**A.** Yes. In the Anglo-Saxon Church there were five sorts of inferior ecclesiastical officers: these however being humanly constituted, (for convenience' sake,) must not be looked upon at all in the same light as the three distinct orders of clergy above mentioned.

**Q.** Tell me the names of these officers and their respective duties.

**A.** The *ostiary*; so called from his keeping the doors. His office much resembled that of our modern clerks or sextons: he kept the church-doors, gave notice of the time of Divine Service, &c.

2. The *exorcist*;—who used certain prayers, and forms of words for casting out evil spirits.

3. The *acolyth*, or *acolythist*;—so called from a Greek word which signifies one who follows or attends upon another. His office was to light the candles in the church, and attend the ministers with wine for the *Holy Sacrament*.

4. The *reader* ;— to read the lessons in the church.

5. The *sub-deacon* ;— to fit and prepare the sacred vessels and utensils of the altar, and deliver them to the deacon at the time of Divine Service.

**Q.** Were the clergy required particularly to translate or explain any part of the Liturgy to the common people?

**A.** They were enjoined upon every Sabbath, and upon other holy-days, to explain to the people in English, the creed, the Lord's prayer, and the gospel for the day. It is much to be regretted that the whole service was not performed in a language which the common people could understand.

**Q.** What see was founded in the north of England during Elfric's primacy?

**A.** That of Durham, afterwards famous for its stately cathedral. It was founded by Bishop Aldhun, A. D. 995.

**Q.** Who was Bishop Aldhun?

**A.** He was one of the successors of that Bishop Eardulf of Lindisfarne, who after all his wanderings, had settled with his little company at Chester le Street, to the north of Durham. The see had remained fixed there for more than a century, when Aldhun removed with the whole colony to Durham. The remains of St. Cuthbert were again borne onwards, and finally interred within the walls of Durham Cathedral.\*

**Q.** Give me some account of a mission which was undertaken by the Church in England, about this time?

**A.** Sigefrid, Archdeacon of York, with several other missionaries, went to preach the Gospel in Sweden and Norway. Olave, King of Sweden, had himself been baptized, and had requested King Ethelred

\* It seems that Aldhun and his companions were ignorant that a vast mass of treasure had been buried at Chester le Street, which therefore they left behind them. Egelric, Bishop of Durham, afterwards built a church there, (A. D. 1056,) and in digging the foundations the treasure was discovered.

to send over from England some Christian teachers to instruct his subjects.

**Q.** Where was the Bishop's see fixed?

**A.** At Wexio, in East Gothland, where Sigefrid was placed as Bishop. Some years afterwards, a mission was sent from hence to the Orkney and Shetland Isles, which belonged to Norway and Sweden. No other mission was undertaken by the Church in England for a very long time; the spirit of missionary labours soon gave place to the enterprises of the Crusades, which began about a century after this time.

#### CHAP. IV.—SECT. V.—*Eleventh Century.*

**Q.** Who succeeded Elfric in the see of Canterbury?

**A.** Elphege, A. D. 1006. At this time the country was in a miserable condition, a prey to the ravages of the Danes, and to a severe famine which they had occasioned.

**Q.** What happened in the sixth year of Elphege's primacy?

**A.** The Danes began to draw near to Canterbury, and the English nobles entreated Elphege to quit the city, and seek for safety elsewhere. He however firmly refused to forsake his flock, and the place was soon invested and taken by the Danes.

**Q.** How did they treat their captives?

**A.** Most cruelly. The whole city was one fearful scene of massacre; men, women and children being all slain without mercy. Elphege, who was with the monks and clergy in Christchurch, rushed out in the vain hope of inducing them to spare the children. The Danes instantly seized him and carried him away as a prisoner, keeping him confined for seven months.

**Q.** What happened to him at the end of that time?

**A.** The Danes demanded a large ransom for him, which he refused to give them, because he knew that the people in their present state of poverty could ill afford to pay money for his release. The Danish

chiefs therefore sent for him one night, at the close of a great feast they had been having in London, and barbarously murdered him, A. D. 1012.\*

Q. What had become of King Ethelred during this time of trouble?

A. He had abandoned the country, and sought refuge in Normandy.†

Q. Who was now Sovereign of England?

A. Sweyne, King of Denmark, governed the whole kingdom, and at his death, his authority was left to his son Canute. Ethelred then made an attempt to regain his throne. It was partly successful; but he died A. D. 1016, leaving his son Edmund Ironside to contend with the powerful Canute.

Q. What was the end of this struggle?

A. Edmund, who was a brave prince, gained some victories, and then concluded a treaty of peace with the Danes. He was however soon after murdered by one of his own nobles, and Canute then became King of England.

Q. Was he a Christian?

A. He became one soon after his accession, and by the advice of Ethelnoth, who was now Archbishop of Canterbury, he sanctioned several good laws both in the Church and State.

Q. Do you mean that he made new laws for the Church, or that he only confirmed the old ones?

\* Elphege is said to have ordered an organ to be built for the church at Winchester, of such an enormous size, that it required thirty-five men to blow it. Seventy men were formed into two companies, and worked alternately to supply it with wind.

† Ethelred had held a council at Eanham, now Ensham, in Oxfordshire, among the canons of which there is a particular statement of dues which were to be paid to the Church; viz.

Plough-alsms, to be paid fifteen nights after Easter.

Tithe of young, by Whitsuntide.

Tithe of the earth's produce, at All-Hallows.

Rome-fee, at St. Peter's Mass.

Light-shot, three times a year.

Soul-shot was to be paid when a grave was opened.

A. His body of ecclesiastical laws is *chiefly* a repetition of the old laws of the Saxon princes who preceded him. He collected them, and enforced obedience to them.

Q. Who succeeded Canute?

A. His two sons successively, Harold and Hardicanute. Upon the death of the latter, A. D. 1042, the race of Canute being extinct, the English sent over to Normandy for Edward (surnamed the Confessor), who was the only surviving son of Ethelred, and who was at once acknowledged King by the whole country.

Q. How did Edward somewhat displease his subjects soon after his accession?

A. By placing his Norman followers in many posts of dignity and power, both in the Church and State. Robert, a monk of Jumièges, was appointed Bishop of London, and was thence promoted to the see of Canterbury, A. D. 1050. William and Wulfhelm, Edward's Norman chaplains, were also placed in the sees of London and Dorchester.

Q. Did Robert long retain the see of Canterbury?

A. No. Earl Godwin's influence obliged him to retire to France, A. D. 1054. Stigand, Bishop of Winchester, was then appointed to fill the vacated see of Canterbury.

Q. What new description of religious house was now often founded in England?

A. That called a priory.

Q. What do you mean by a priory?

A. A religious house founded in subjection to some particular abbey. It was governed by a monk sent from this abbey, and its inmates obeyed the laws of the society to which it belonged. These foundations tended greatly to increase the power of the monasteries.

Q. By whom were many of them founded about this time?

A. By King Edward the Confessor, who made his priories subject to different abbeys in Normandy.

These were called *alien* priories, because they belonged to foreign monasteries : they afterwards, in many cases, produced mischief by increasing the power and influence of foreigners in England.

Q. Have you any other foundation of King Edward's to mention?

A. That of Westminster abbey, which he entirely restored, rebuilding the abbey church with great magnificence. He just lived to witness its consecration, which took place on the Innocents'-day, A. D. 1065. Edward died a few days afterwards, on the eve of the Epiphany, A. D. 1066.

Q. What have you to observe of Edward the Confessor's code of laws?

A. They were statements of all the laws in force during his reign, extracted chiefly from the laws of his forefathers. Thus carefully compiled, they formed a most valuable and important code of ancient laws. Among them we find one declaring that the Jews were specially under the King's protection.

Q. Were there many Jews in England?

A. It is probable that there were just at that time, because numbers of those poor people had fled into the western countries, to escape the fury of the Mahometan conquerors.

Q. Who succeeded King Edward?

A. Harold, the son of Earl Godwin; he persuaded his countrymen to overlook Edgar Atheling, the rightful heir, and to raise him to the throne. He was however soon defeated and slain at the battle of Hastings. This event placed the kingdom in the hands of William Duke of Normandy, who was the first of the Norman line of kings.

Q. Can you give me any idea of the state of the Church in Wales at this period?

A. We have not many details of its proceedings; we know however that it was in communion with the Church in England, but independent of the see of Canterbury, and therefore independent also of that of Rome. The

Welsh Bishops sometimes paid friendly visits to the English; and it is recorded that when Athelstan, Bishop of Hereford, lost his sight for the last thirteen years of his life, Tremorin, Bishop of St. David's, regularly came to visit and confirm in his diocese for him.\*

**Q.** What part had the clergy taken in the government of the kingdom up to this period?

**A.** Archbishops, Bishops, and abbots, had had seats with the King and his nobles at the great council of the kingdom, which was called the *witena-gemot*. There the laws were passed, and all national affairs settled by the King, assisted by the advice of those assembled. The local Bishop and Earl also sat together as judges in the county courts, until the 18th year of William the First's reign.

**Q.** Give me a list of the archbishoprics and bishoprics in England, at the time of the Norman Conquest.

**A.** They were as follow:—

*Two Archbishoprics.*

Canterbury.

York.

*Thirteen Bishoprics.*

Rochester.

London.

Selcey.

Elmham.

Dorchester.

Lichfield.

Winchester.

Hereford.

Salisbury.

Worcester.

Wells.

Durham.

Exeter.

\* The church in Wales continued independent until A. D. 1115, when Henry I. of England appointed Bernard the Norman to fill the archiepiscopal see of St. David's, making him at his consecration profess subjection to the see of Canterbury. Bernard, soon after his appointment, refused to act upon this profession, and tried to re-establish the independence of his see. The case was argued before three councils; viz. that of Rheims, A. D. 1148; the third Lateran council, A. D. 1179; and the council of London in Henry II.'s time. It was at last decided against St. David's by Pope Innocent III., since which time all the Welsh sees have been subject to the jurisdiction of Canterbury.

## CONCLUSION.

**Q.** How did the Church suffer from this change in the government of the kingdom?

**A.** Crowds of foreigners filled the country, and occupied all the places of power and trust ; receiving often large grants of land. Foreign clergy soon followed, and many English Bishops were deprived of their sees, which were bestowed upon these Norman strangers. Ermenfrid was soon sent over as legate by Pope Alexander the 2nd ; and thus in a few years the Church in England was drawn far more under the dominion of Rome than she had ever been before.

**Q.** How long did this state of things continue?

**A.** With more or less variation, for nearly 500 years ; until the time of the Reformation, in the 16th century.

**Q.** What do you mean by the Reformation?

**A.** I mean that the Church in England, through God's blessing, then abandoned those errors into which she had gradually fallen, declared her independence of foreign jurisdiction, and returned to her original purity of doctrine, which, by the mercy of God, she has ever since faithfully preserved. This is commonly called the Reformation.

**Q.** What should be our own feelings as members of the Church in England?

**A.** We should all be thankful that we have been baptized, and brought up in such a Church ; and should never forget that great and solemn duties lie upon each of us in consequence, which we should, day-by day, strive more earnestly to fulfil.



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THE END.

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